OVERVIEWS ON MENTAL DISORDERS AND THEIR TREATMENT FROM A SHAR‘I PERSPECTIVE (ABRIDGED VERSION

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In the name of Allah, the Most Compassionate, the Most Merciful

Introduction

Praise be to Allah and may Allah’s peace and blessings be upon the Messenger of Allah. To proceed:

I am pleased to present to the noble readers some overviews on the evil eye, magic, possession by jinn, and mental disorders, as well as their relevant symptoms, illness, and respective remedy from a Shar‘i perspective. This is based on experiments, observation, and implementation during my work at the Eradah Mental Health Complex in Riyadh and also outside the hospital.

The Prophet (may Allah’s peace and blessings be upon him) said: “Hearing about something is not like seeing it.” [1]

These are overviews aimed at limiting the patient's ambivalence towards visiting either the performer of Ruqyah or the psychiatrist.

They seek to take a step of treatment limited to some stories and experiences around every topic,

[1] Narrated by Ahmad in his Musnad (3/341); its narrators are trustworthy and approved by Al-Bukhāri and Muslim.

which inform about our contemporary situation through the lens of my work in this field, covering the period between 1419 and 1442 A.H.

That said, I would also like, at the beginning of this book, to express my gratitude, appreciation, and recognition to our rulers, may Allah protect them, for the blessed efforts they exert for the sake of patients.

Many thanks to His Royal Highness Prince Faisal ibn Bandar ibn Abdulaziz Al Saud, Governor of Riyadh Province, may Allah protect him, who honored my book with a telegraph of thanks. May Allah give him the best reward.

And I repeat my thanks and appreciation for all those who helped me editorially (by recommendation and other things including letters of thanks and presentation) [2] or verbally by offering an opinion, counsel, or constructive and helpful criticism.

As this book gained, to a satisfactory degree, the trust of the competent body - praise be to Allah - and also won acceptance among some scholars, by Allah's grace and help.

[2] Check: (page 136).

So, I was determined to write an abridged version that can be easily used and translated into several languages. After seeking Allah’s help, I set out to summarize it as much as possible.

For more detailed information, kindly refer to the original book through the link: https://bit.ly3b9dl16.

Whoever has additional knowledge in this regard is kindly asked to extend it to us.

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The religious guide at the Iradah Mental Health Complex in Riyadh

20/10/1442 A.H.

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1. An Overview on the Skilled Physician

Out of His ultimately profound wisdom, Allah Almighty has created much diversity among people and their careers in life; for each creature is enabled to do what it has been created for. Allah Almighty says: {Surely your efforts are divergent.} [3] He Almighty also says: {Your Lord creates and chooses what He wills.} [4]

Medicine is a noble and at the same time a critical profession, for it is related to people's health and their lives. It is not like any other profession, because a single error could be serious and entail liability.

Therefore, when Imām Ibn al-Qayyim (may Allah have mercy upon him) spoke about medicine, its status, categories, and the duties a physician must take into account when practicing his profession, he outlined the traits of a skilled physician, listing up to twenty traits, as follows:

[3] Surat al-Layl: 4]

[4] Surat al-Qasas: 68]

He (may Allah have mercy upon him) said: “A skilled physician is the one who observes twenty things in his treatment.

First: Looking into the kind of disease at hand.

Second: Looking for its probable cause and what led to its occurrence.

Third: Considering the strength of the patient and whether it can resist the disease or is weaker than it. If he finds that he has the strength to resist and overcome the disease, he should not interfere or prescribe any medications for him.

Fourth: Determining the normal disposition of the body.

Fifth: Identifying the unusual disposition of the body.

Sixth: Inquiring about the age of the patient.

Seventh: Inquiring about his habits.

Eighth: Considering the season of the year and what is suitable for it.

Ninth: Considering the patient’s location of residency and its soil.

Tenth: Considering the condition of the air at the time of the disease.

Eleventh: Trying to find the medicine for the ailment in question.

Twelfth: Considering the strength of the medicine and balancing that with the strength of the patient.

Thirteenth: He should not merely seek to end the disease but to eliminate it in a way not likely to cause something worse; otherwise, he should leave the ailment as is while trying to alleviate its pain. For example, if one attempts to remove or stable hemorrhoids, there is a chance of serious complications.

Fourteenth: He should choose the easier treatment. In other words, he should not move from a nutritional-based treatment to medications unless necessary or move from the simple medicine to a complex one except when the former does not work or is unavailable. A skilled physician would treat by food instead of medications and by simple medications instead of complex ones.

Fifteenth: He should first consider whether or not the ailment is curable. If he finds it incurable, he

should keep his profession and reputation intact by not greedily pursuing a cure of no avail. [5]

Yet, if he finds it curable, he should then consider whether it can be eliminated or not. If it cannot be eliminated, he should consider whether or not it can be alleviated and reduced. If it cannot be reduced, then the best course of action is to stem and stop it from growing; he should target this by his treatment, boost the strength, and weaken the illness.

Sixteenth: He should not empty any of the humors before its full growth. If grown, however, he should empty it.

Seventeenth: He should be experienced in the ailments of the heart, the souls, and their remedies. This is a key element in the cure of bodies, for it is a reality that the body and its nature react in line with the soul and the heart [6]. A physician who is cognizant of the illnesses of the heart, the soul, and their cures is the perfect physician. On the other hand, a physician who has no such experience, even if skilled in material cures and the conditions of the

[5] I said: What a sincere and great piece of advice! Is there anyone to heed it?

[6] We will talk later about the correlation between the soul and the body in defining psychosomatic disorders, (Page 13).

body, is only half a physician. A physician who does not treat patients by attending to their spirituality and piety and boosting their spirit and strength by charity, acts of goodness, benevolence, love for Allah, and concern for the Hereafter is not a true physician, but a deficient one. Among the best means of treatment is to do good, be kind, and engage in dhikr (remembrance of Allah), supplication [7], imploring to Allah, and repentance. These things play a greater role in removing ailments and bringing about recovery than material medication. Still, it depends on one's mental readiness, willingness, and belief in these things and their positive impact.

Eighteenth: He should treat patients as kindly and gently as he would treat a child.

Nineteenth: He should use different kinds of treatments: natural, divinely remedies, and treatment by imagination [8]. Skilled physicians can achieve amazing results through imagination that cannot be reached by medication. A proficient

[7] I have mentioned some of that under the heading "the Impact of Supplication", which will come on Page 123.

[8] We will talk later about treatment by imagination (page 51).

physician would pursue every means to cure the disease.

Twentieth: Being the core of a physician's job, he should base his treatment on six essential goals: 1. preserving the existing health; 2. restoring the lost health as much as possible; 3. eliminating the ailment; 4. reducing the ailment as much as possible; 5. bearing the lesser of two evils to remove the greater of them; 6. leaving the lesser of two benefits to secure the greater of them. Treatment should revolve around these six pillars, and this should be the disposition and approach [9] of every true physician. And Allah knows best." [10]

2. An Overview on Trusting the Physician

A patient's trust in his treating physician is very important, having no less significance than the other remedial steps. This trust depends on a number of key elements:

Conducting a professional treatment relationship (good understanding, acceptance, and respect).

[9] This should be his nature, habit, and inclination in treatment.

[10] Loosely quoted from Al-Tib al-Nabawī by Ibn al-Qayyim, published by Dār Al-Hilāl, Beirut (Page 106).

As the poet says:

Both the teacher and the doctor

do not help if they are not honored

So, bear with your illness if you insult its treater

And endure your ignorance if you turn away from the teacher [11]

The proficiency, experience, and fame of the physician within the community, as indicated by the Prophet's saying: "Anyone who practices medicine while he is not known as a practitioner before that will be held responsible." [12]

Abu 'Ubayd said: "The word "tibb" (medicine) originally means cleverness and skill in doing things. A man may be referred to as "tibb" and "tabīb" (physician) if he has such a skill, even if in other things than medical treatment." Someone else said: "A "tabīb" means a skilled and intelligent one." 'Alqamah said:

[11] I do not know who composed these lines but some attribute them to Abu al-'Alā' al-Ma'arri.

[12] Narrated by Abu Dāwūd (4578) and An-Nasā'i (4748), to whom this version belongs].

If you ask me about women, indeed I am experienced and tabīb (treater) about the maladies of women

If a man’s hair becomes gray or his money goes away, he has no share in their love” [13]

The point here is in the Prophet's (may Allah's peace and blessings be upon him) words: “While he is not known as a practitioner.”

So, if he is known and famed as a physician, he is not held accountable unless he exceeds the proper bounds and acts negligently, causing harm to the patient, in which case he becomes liable, as widely established in the books of fiqh.

Given the significance of fame and good reputation, we see some treatment specialists rush to the media outlets to appear on TV shows. Also, they are very keen to hang signs at their clinics highlighting their academic qualifications, certificates of appreciation, and the like.

They are also keen to put a summary of their resume on the cover of their publications so as to gain the trust of patients. Hanging recommendations

[13] Al-Tibb al-Nabawī (Page 97).

and plaques in most medical clinics and places of other professions is a common practice nowadays.

In a Hadīth narrated by Abu Dāwūd, Mujāhid related that Sa‘d reported: “I suffered from an illness, and the Messenger of Allah (may Allah’s peace and blessings be upon him) came to visit me. He put his hands between my nipples, and I felt its coolness at my heart. He said to me: ‘You are a man suffering from heart sickness. Go to Al-Hārith ibn Kaladah, a Thaqīf’s tribesman. He is a man who gives medical treatment. He should take seven dried dates of Madīnah and grind them with their kernels, and then put them into your mouth.’” [14]

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3. An Overview on Diagnosis

There is no doubt that early diagnosis of a disease is of utmost importance, as it yields positive results reflected in determining the right course of treatment, which, by Allah’s will, prevents chronic mental disorders.

[14] Narrated by Abu Dāwūd (3875).

Today’s psychiatry, however, relies for diagnosis on statistical and diagnostic evidence with no laboratory examination that only a psychiatrist approves so as to determine whether a mental patient is free from any medical and physical problem.

For example, an internist uses certain imaging devices to detect gallbladder stones whereas a psychiatrist possesses no material device or instrument, like a stethoscope, upon which he can rely in the diagnosis of mental disorders and determining the patient’s exact mental disturbances, including psychosis, like schizophrenia; neurotic disturbances, like anxiety and phobia; emotional disturbances, like hallucinations, depression, bipolar disorder; and psychosomatic disturbances. [15]

A psychiatrist today relies for diagnosis on diagnostic evidence of mental disorders whose respective category of psychological disturbance is classified in accordance with a standard reference

[15] They are now called - according to global classification - secondary emotional and behavioral disturbances accompanying physiological disturbances, as the word 'psychosomatic' signifies duality of the body and soul; and since the soul is part of the body and brain, they should not be deemed separate. (Al-Tibb al-Nafsī al-Mu‘āsir by Dr. Ahmad ‘Ukāshah, p. 537).

for clinical practice in the field of mental health across the world. [16]

Psychiatric Treatment:

“Interpreting the concept of 'Psychiatric treatment' differs according to the school of thought followed by the psychiatrist. Everyone, however, agrees on a general meaning, namely that the fundamental purpose is to discuss the patient’s ideas and emotions, discover the causes of conflict and exhaustion, and try to help the patient adapt to society within his personal capacity while building an affective resonance between the specialist and the patient in order to use it for the sake of his treatment.

Doctors use different methods to reach this purpose. Everyone follows his own school of thought and believes it is the best approach for eliminating the causes of conflict and personality change. Each one even presents proofs and arguments that his theory is the dominant one in psychiatric treatment. Every doctor may be truthful in what he says about his theory, as his belief in his approach influences the patient. Hence, I think the success of psychiatric treatment depends more on the doctor’s personality

[16] Turuq al-Tashkhīs: (p. 46).

and the extent of his belief in his approach than on the substance of the theory itself and how it differs from other theories.” [17]

Likewise, a performer of ruqyah (faith healing) cannot conclusively diagnose a person with being under the possession of jinn, magic, or the evil eye. He, however, relies in his diagnosis on discretionary judgments and experiments based on indications that stem from personal opinions and individual experiences that manifest on the patient while he is under the influence of ruqyah. Hence, he offers a diagnosis based on high probability.

So, diagnosis differs from one performer of ruqyah to another, according to his experience, the ability to link it to the relevant indications, and [the extent of] Allah’s help and guidance.

The credibility of indications differs from one performer of ruqyah to another in accordance with the difference in their fame.

[17] Al-Tibb al-Nafsī al-Muʾāsir by Dr. Ahmad ‘Ukāshah (p. 222), published by the Anglo Egyptian Bookshop, 1998.

Fame [18], with Allah's help, is the most valuable asset that wins a performer of ruqyah status and credit among the majority of mental patients. A performer of ruqyah may automatically rise to fame when some people see how he treated some physical illnesses, through his ruqyah - by Allah's permission. This news spreads quickly among patients.

Thereupon, lots of mental patients would follow his opinion and abandon the opinions of others.

Yet, he may have no knowledge about mental disorders!

Fame also plays a key role in the degree of the mental patient's conviction about one psychiatrist or another, depending on the difference in fame.

The lack of conclusive diagnosis by any of them is one of the chief reasons behind the ambivalence of patients between them.

For instance:

A person with a physical illness would not deviate from the right course of action. If he breaks one of

[18] We have previously talked about fame and good reputation (p. 11).

his body parts, he will go directly to an osteologist, and not to anyone else.

If an osteologist decides it is necessary to perform a surgical operation or make a splint, based on a physical instrument like x-rays, to pinpoint the location and type of injury, the patient shows complete conviction of this procedure. A mental patient, on the other hand, does not have such conviction upon leaving a psychiatrist's clinic. He may feel he needs to go to someone else.

No matter how far it goes, psychiatry stops at a certain limit that it cannot exceed in diagnosing a patient with possession by jinn, magic, or the evil eye. This does not mean that I, through this discussion, disregard the apparent positive aspects of psychiatry. We can say that some psychiatric diagnosis is somewhat based on presumption. Allah Almighty says: {And you have not been given knowledge except a little.} [19]

Anyways, a skilled psychiatrist would certainly reach a positive result, and so would a skilled and diligent performer of ruqyah - all with Allah's will and help.

[19] Surat al-Isrā': 85]

Many are patients whom Allah Almighty cures at the hands of psychiatrists, and many are patients whom Allah cures through performers of ruqyah. Anyhow, these are all means prescribed by Allah, and the cure comes from Him, Exalted be He. There are, however, patients whom Allah recovers without pursuing recovery means. Allah Almighty says: {And when I am ill He heals me.} [20]

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "Many patients, or most patients, recover without medical treatment, especially among desert dwellers, villagers, and those living in outlying areas. Allah Almighty cures them through the natural strength He has put in their bodies, which fights diseases; the type of their work and movement; or through an answered supplication, a useful ruqyah, or firmness in the heart and good reliance upon their Lord, in addition to numerous other causes than medicine." [21]

What I would like to say with regard to the issue of diagnosis is that I will have to use the following terms to convey my views and absolve myself from liability: (I think - I expect - mostly - probably -

[20] Surat ash-Shu'arā': 80]

[21] Majmū' al-Fatāwa (21/563)]

sometimes - maybe - it could be - it appears to me that - in my view). Perfect knowledge lies with Allah, the Exalted.

4. An Overview on the Sicknesses of the Heart

Allah Almighty says: {In their hearts is a sickness, and Allah increased their sickness.} [22]

The Prophet (may Allah's peace and blessings be upon him) said: "Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound; and if it gets spoiled, the whole body becomes spoiled; that is the heart." [23]

Ibn al-Qayyim (may Allah have mercy upon him) said: "Sickness of the heart is when it departs from its soundness and uprightness. Its soundness is when it knows the truth and loves it, preferring it to other things. It becomes sick either when it doubts it [24] or prefers other things to it." [25]

Shaykh al-Islam (may Allah have mercy upon him) said: "When a man's heart is attached to a woman, even if she is lawful to him, it remains captive to

[22] Surat al-Baqarah: 10]

[23] Narrated by Al-Bukhāri (52) (1/20) and Muslim (107) (3/1319).

[24] When it doubts the truth.

[25] At-Tafsīr al-Qayyim by Ibn al-Qayyim, p. 125.

her. She controls him and acts as she wills. Outwardly, he is her master, for he is her husband, but in reality, he is her captive and slave, particularly if she knows his need and intense love for her and that he cannot replace her with any other woman. In such a case, she controls him as an unjust dominant master controls his subservient slave who cannot get away from him. Even worse, for captivation of the heart is greater than captivation of the body, and enslavement of the heart is more serious than enslavement of the body." [26]

He (may Allah have mercy upon him) also said: "Stinginess and envy are sicknesses that cause a person to hate what benefits him, if not to love what harms him. Hence, envy is mentioned along with spite and anger. As for the sickness of carnal desire and deep fondness, it is a person's love for what harms him, and it may be coupled with his hate of what benefits him. Deep fondness is a mental illness, which, if it grows stronger, affects the body and turns into a physical illness. It is either a mental illness, like melancholia [27], or a physical illness, in the form of feebleness, leanness, and so on. The

[26] Majmū' al-Fatāwa (10/186).

[27] An outdated psychological term of Greek origin.

meaning here is that “sickness of the heart” is the root cause of a person’s love for what harms him. An example is a fat patient who covets things that harm him; if he does not eat that, he feels annoyed; and if he eats it, his illness grows and gets worse.” [28]

Mālik ibn Dinār (may Allah have mercy upon him) said: “No one is subjected to a punishment worse than hard-heartedness.” [29]

‘Umar ibn Sālih (may Allah have mercy upon him) said: “I asked Abu ‘Abdullāh - meaning Imām Ahmad - about what softens hearts. He looked at me, then looked at me. Then, he remained in thought for a while and said: “What softens them? It is lawful earning.” [30]

[28] Majmū‘ al-Fatāwa (10/130).

[29] Al-Zuhd by Imām Ahmad, (p. 536).

[30] Tabaqāt al-Hanābilah (1/219).

5. An Overview on the Greatness of the Soul

It is the human soul that controls the body. Allah Almighty says: {But the former justified to himself the killing of his brother.} [31] He Almighty also says: {This is what my soul prompted me.} [32] The body follows the soul [33] that gives it life. Allah Almighty says: {Allah takes away the souls at the time of their death and of those who do not die during their sleep. He withholds the souls of those on whom He has decreed death, and releases others until an appointed term. Indeed, there are signs in this for people who reflect.} [34]

It is one of the secrets Allah embedded in His creation whose reality and essence He did not reveal to anyone. Due to the greatness of the soul, Allah Almighty swears by it in the Qur'an, and He only swears by what is great. He mentions it in association with other great creatures. In Surat ash-

[31] Surat al-Mā'idah: 30]

[32] Surat Tāha: 96]

[33] Abu al-Tayyib al-Mutanabbi described it: “When the souls are sublime, the bodies strive to achieve their (lofty) goals.”

[34] Surat az-Zumar: 42]

Shams, He says: {By the sun and its brightness, and by the moon as it follows it, and by the day as it displays it, and by the night as it covers it, and by the sky and how He made it, and by the earth and how He spread it, and by the soul and how He fashioned it.} [35] The soul is a great and perfect invisible creature that cannot be seen by the naked eye. We only see its impact, which points to its existence. The entire force of medicine did not, and will not, manage to uncover its reality, regardless of the advancement of the devices and technology deployed for this purpose. We, therefore, observe how psychiatry, through lab tests [36] and other ways, fails to reveal its unseen traits. The soul has peculiar characteristics. [37]

Ibn al-Qayyim (may Allah have mercy upon him) described the condition of a sleeping person, saying: "Any bliss or torment that he experiences during his sleep actually happens primarily to his soul and secondarily to the body. This may grow stronger and affect the body in an observable manner. So, a person may see in a dream that he gets beaten, and he wakes

[35] Surat ash-Shams: 1-7]

[36] Look p. 13.

[37] We will later address its traits: (p. 106).

up to find the effect of beating on his body [38]. And he may see that he is eating and drinking, only to wake up finding the effect of food and drink in his mouth and no longer feels hungry or thirsty." [39]

This human soul, based on which the body exists, is a weak creature. Allah Almighty says: {Man was created weak.} [40]

I say: Hence, the soul suffers from maladies, diseases, and mental disturbances, requiring medicine to remove it, by Allah's will. Indeed, Allah Almighty did not bring a disease into existence except that there is a remedy for it.

The best and most effective remedy for the soul is the speech of Allah Almighty, the One Who created it and brought it into existence from nothing; and He is the One Who manages its affairs and is All-Aware of

[38] Ibn al-Qayyim (may Allah have mercy upon him) cleared the ambiguity some reviewers face in the Qur'an recitation class who imagined they were possessed by jinn or under the influence of magic because they might get up from sleep and see the effect of beating on the body of one of them. I saw the effect of such beating on the bodies of some in the form of bruises of different colors and sizes.

[39] Ar-Rūh by Ibn al-Qayyim, (p. 81-82).

[40] Surat an-Nisā': 28]

it. In the Qur'an, He Almighty says: {He knows you best, as He created you from the earth and when you were fetuses in the wombs of your mothers.} [41]

[41] Surat an-Najm: 32]

6. An Overview on Mental Disorders

Before I begin to talk about being possessed by jinn or being under the influence of magic or the evil eye, we should pause, albeit for a little while, to touch upon mental disorders and know the difference between them.

Awareness and health-related education play an effective role in preventing patients' ambivalence between performers of ruqyah and psychiatrists. We should distinguish between mental disorders and possession by jinn, being under the influence of magic, or the evil eye so as to deal with the patient in the proper way. As I researched the books on psychiatry, I have found nothing more comprehensive than a brief circular published by Iradah Complex for Mental Health, Riyadh. When this awareness-raising circular comes from a reputed institution affiliated to the Health Ministry, it is likely that it is more credible than others. Therefore, I included it as part of the key issues in this book with the aim of helping in its dissemination, and thus achieving greater access and more widespread benefit.

After the earlier brief discussion on the illnesses of the heart and the greatness of human soul, I will now offer a summary of some mental disturbances highlighted by psychiatrists. As the saying goes: “It is enough of the necklace that it embraces the neck.” [42]

Here before you, dear reader, are the contents of that circular, as follows:

Anxiety, phobia, depression, mania, schizophrenia, and psychosomatic disorders.

Anxiety [44]

First: Definition:

It is a state of mounting tension that results from feeling threatened by an actual, symbolic, or imagined danger. It is always accompanied by ambiguous fear and certain mental and physical symptoms. Anxiety is the most common condition of neurosis, accounting for 30-40% of neurotic disturbances. It commonly affects females, children, adolescents, the elderly, and the senile.

Second: Classification of anxiety:

[42] A famous Arabic proverb meaning that we should be content with what is good, even if it is little.

Anxiety is classified, in accordance with its degree and sources, into:

* Normal objective anxiety: It comes from an external and actual source. It is sometimes called the real anxiety. This occurs at situations where something is expected or feared to be lost, typical in situations like success in some job or exam, decision of marriage, or the existence of some danger. One faces this type of fear all the time, and it is normal.

* Neurotic anxiety: It comes from internal source. Its causes are sub-conscious, suppressed, unidentified, and unjustified. It does not accord with the circumstances leading to it, and it hinders adaptation to society and the ability to progress and be productive.

* General anxiety: It is not linked to any certain issue, but it is obscure, general, and unstable.

* Secondary anxiety: It emerges as one of the symptoms of other mental disturbances, like depression.

Third: Causes of anxiety:

* Genetic factor.

* Mental factors: like feeling a threat, internal or external, imposed by some circumstances surrounding a person's status and goals, extreme stress, crises, troubles, sudden losses, mental shocks, extreme fears during the early childhood stage, and the sense of inability and inferiority.

* Other factors include the modern environmental, cultural, and civilizational pressures, the demands and aspirations of the changing urbanism, the family atmosphere, and social disintegration, in addition to the problems of childhood, adolescence, and senility. Other causes of anxiety include raising children with improper methods such as cruelty, total control, excessive protectiveness, and deprivation, as well as having a disturbing relationship with others. [43]

Fourth: Symptoms of anxiety:

* Physical symptoms: They include general weakness, lack of energy and vitality, endurance, muscle stress, excessive motor activity, fatigue, epilepsy, profuse sweating, shivering fingers, pale face, palpitation, chest pains, angina, high blood pressure, dizziness, nausea, loss of appetite, loss of

[43] I say: All these factors are part of Allah's immutable laws in the naturally distressful life. May Allah help!

weight, disturbance of sleep, insomnia, and bad dreams. [44]

* Mental symptoms: They include general anxiety, worrying about one's health, work, and future, general nervousness and tension, lack of stability, the feeling of unease and sometimes panic, doubt, perplexity, and hesitation in making decisions. Other

[44] A believer should not pay attention to bad dreams, for they are from the devil, as related in a Hadīth reported by Qatādah (may Allah be pleased with him), in which the Prophet (may Allah's peace and blessings be upon him) said: "A good dream - in another version: a pleasant dream - is from Allah, and a bad dream is from the devil. So, whoever sees something he hates should blow thrice to his left side and seek refuge from the devil, for it will not harm him." [Narrated by Al-Bukhāri (6984) and Muslim (2261)]. Commenting on this Hadīth, Shaykh Muhammad ibn 'Uthaymīn (may Allah have mercy upon him) said: "There are some people who, when they see bad dreams, go search for someone to interpret them. We say to them: Do not do that. The Companions (may Allah be pleased with them) used to have bad dreams, and when the Prophet (may Allah's peace and blessings be upon him) said this Hadīth to them, they were relieved. From that time on, when a person saw a bad dream, he would spit thrice on his left and seek Allah's refuge from its evil and the evil of the devil; and he would not relate it to anyone. So, it would not harm him, as if it did not happen." [Sharh Riyad As-Sālihīn Min Kalām Sayyid Al-Mursalīn by Shaykh Muhammad ibn Sālih al-'Uthaymīn 4/376].

symptoms include distress, transient depression, pessimism, preoccupation with past mistakes and future disasters, the false feeling of having a disease, sensing the imminence of the end, fear from death, poor concentration, absent-mindedness, lack of ability to work, be productive, and accomplish things, and social disharmony.

Fifth: Treatment of anxiety:

* Psychotherapy (cognitive-behavioral therapy): It aims at developing personality, boosting insight, and achieving harmony.

* Remedial and social guidance: Solving the patient’s problems and teaching him how to face problems and the ways of doing so.

* Environmental therapy: By adjusting the factors associated with noticeable impact, like changing the profession, reducing the patient’s burdens and the pressures he is experiencing, as well as tension stimulants. Other forms of treatment include engagement in social activities, such as trips and friendships, and profession-based treatment.

* Medical treatment: For the accompanying physical symptoms and comforting the patient by means of anxiolytics and anti-depressants.

Sixth: Outcome of the disease:

If the pre-illness patient's personality is balanced and his life is not very harsh, and he is desirous of recovery and highly cooperative with the treating specialist, then the outcome will be good, and his health is expected to improve.

Phobia

It is fear [45] from a predatory animal threatening one's life or from a frightening face emerging abruptly in a dark place, both of which are nothing more than a normal and natural fear, which is instinctive and real. It differs from pathological fear, which is abnormal, incessant, frequent, inflated, and caused by things that do not usually cause fear; and the ill person does not know the reasons behind them. This is what we will address in detail in the following lines:

First: Definition:

It is a state of fear that grips a person in the face of a situation or an issue that is not typically dangerous. One becomes aware that his fears are not logical. Nonetheless, he cannot avoid them, which in turn causes him to keep away from the

[45] We will talk later about the types of fear, (p. 112).

situation or issue that scares him and to constantly be in the company of another person who makes him feel reassured. Phobia mostly appears in youth, commonly known among women more than men. Studies show that phobia accounts for 20% of the total number of neurosis patients.

Second: Causes of phobia:

* Genetic factors.

* Increased secretion of chemicals in some brain centers.

* Scary experiences that took place during childhood.

* Disturbed environment where the family is in constant quarrels, threats of separation, or punishment and intimidation of children with painful and scary news and stories.

* Fear that transcends to others through sympathy and imitation (transmission of phobia sickness from a patient to those around him).

Third: Phobia symptoms:

There are numerous symptoms for phobia, including:

* Anxiety, tension, feeling of fatigue, fainting, palpitation, profuse sweating, feeling of shivering.

* Speech disorder, frequent urination.

* Feeling insecure and expecting evil.

* Withdrawing from social participation until this becomes a substantial obstacle in a patient’s life.

Fourth: Types of phobia:

Claustrophobia:

(Fear of open or spacious spaces). This is the most common type of phobia, in which a patient fears crowded streets or public and spacious places, or even closed places (elevator, closed room, plane, bus). In such spaces, the patient feels anxious due to his inability to leave such places easily. He typically feels dizzy and constrained. He may experience the fear of losing consciousness or even death.

Social phobia:

It usually manifests among teenagers, males and females. Although it is sometimes normal and transient, it may also continue, grow, and become a sickness that constitutes a social obstacle for such persons who are so sensitive to criticism and scared

to appear before people in a foolish, naïve, or any negative manner. This takes numerous forms: stuttering, face-reddening, shivering hands, intense desire to urine, sweating, dryness of throat, palpitation, dizziness, falling, and inability to remain standing. [46]

This type of phobia may cause other mental disturbances like depression and addiction to alcohol and drugs to alleviate those fears.

Specific phobia (singular):

This kind of phobia is restricted to certain situations, like fear from coming close to a certain animal, fear from heights, fear from lightning, fear from thunder, fear from darkness, fear from flying, fear from eating certain foods, fear from experiencing certain diseases [47], (AIDS phobia), fear from environmental pollution or radiation, fear from blood or wounds, and fear from using public toilets.

Fifth: Treatment of phobia:

There are many ways and methods for treatment, beginning with the first step of preparing the patient

[46] Check: (p. 115).

[47] The coronavirus pandemic is not far from us.

and provoking his desire for recovery. Those methods include the following:

* Psychotherapy (including analytical therapy or behavioral cognitive therapy).

* Social and environmental therapy.

* Developing sound social interaction and treating family atmosphere in case of phobia transmission.

* Medical treatment: Using supplementary medications in accordance with the patient's condition, like anti-depressants and anxiolytics.

Sixth: Outcome of phobia:

Phobia can end up in a good way if it is diagnosed early and accurately, adequate medicine is prescribed, and the patient is cooperative.

There is a risk that a patient may become addicted to drugs if he uses them to alleviate the intensity of his phobia.

Depression

First: Definition:

It is a mental disorder that causes a person to lose the feeling of enjoyment, become less active, feel

lethargic and exhausted, have an excessive or minimal desire to sleep and eat, feel less self-esteem and more self-blame. In its severe conditions, the patient overindulges thoughts of death and sometimes commits suicide [48] as a way of relief.

Second: Types of depression:

Neurotic or reactive depression:

These conditions are marked by the existence of clear causes, like (the loss of a loved one or a financial loss). The symptoms of this type of depression are light or mild and continue for a temporary period of time, as the patient's condition improves with time.

Severe psychotic depression:

This type often has no clear causes, as genetic factors within the family are often the cause in such cases.

Cryptic or masked depression:

[48] I say: This is like someone seeking shelter from extreme heat in the fire; Allah forbid. Allah Almighty says: {And do not kill yourselves [or one another]. Indeed, Allah is Most Merciful to you.} [Surat an-Nisā': 29]

This is a common type of depression that is difficult to identify and diagnose, for its manifestations are not obvious, as the patient complains of physical symptoms like headache or chest constraint. Such a condition improves when it is identified and treated by anti-depressants.

Causes of depression:

There may be external causes - like social circumstances (marital conflicts), financial conditions, or sad events (the death of a loved one) - or internal ones, leading to the dysfunction of the brain and its neurotransmitters.

Third: Treatment of depression:

Depression, as a pathological disorder, should be treated in the same way other diseases that affect parts of the body are treated. As medical and pharmaceutical sciences have advanced in recent times, depression treatment yields good results, reaching 85-90%, which enables the patient to lead a better life filled with hope and activeness.

The specialist psychiatrist should be visited once the symptoms mentioned above appear, whether by the patient, his family, or close friends who are duty-bound to offer him sincere advice or take him to the

psychiatrist in case he has no desire to do so. They should also assist the psychiatrist by giving him sufficient information about the patient’s condition, sticking to the appointed times, and following the medical instructions so as to enable the treatment plan to succeed in a better and quicker way.

It is noteworthy that anti-depressants are effective, but their results do not appear before two or three weeks from the beginning of treatment. Treatment may continue for a specific period to be fixed by the psychiatrist according to the condition at hand.

What are the side effects of treatment?

Like other medications, anti-depressants may cause disturbing effects at the beginning of treatment, but usually ease after a while. If they last longer, the psychiatrist should be informed, and his instructions followed.

Is treatment based on medication alone?

The psychiatrist is sometimes obliged to replace the medication, and if he does not achieve the desired results, he may include other methods of

treatment [49], like psychotherapy, which accrues positive and effective results in most cases.

Mania

First: Definition:

Mania is classified as part of affective disorders, causing a change in mood and emotions in the form of either cheerfulness or depression. Manic disorders usually occur in the form of recurrent episodes. A

[49] I say: As for the other methods, they are no less significant than treatment by the noble Qur''an. Allah Almighty says: {Say: "It is a guidance and healing for those who believe."} Dear readers, those with mental disorders may mistakenly think there is a contradiction between treatment by the Qur'an and treatment by the lawful material medications. This is not true, for all these come from Allah Who destined such treatments. Dear reader, kindly adhere to this Prophetic advice and you will find effective remedy followed by mental relief, tranquility, high spirits, resolve, and activeness, by Allah's will. The Prophet (may Allah's peace and blessings be upon him) said: "When any one of you sleeps, Satan ties three knots at the back of his neck. He reads this incantation at every knot: 'You have a long night, so sleep.' If he wakes up and remembers Allah, one knot is loosened. If he performs ablution, the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in a bad spirit and a sluggish state." [Narrated by Al-Bukhāri (1142) (2/52) and Muslim (207) (1/538)].

manic episode is rarer than depression, and it sometimes happens on an alternating basis along with depressive episodes. An episode of depression may be followed by one of joy, and sometimes episodes of joy come after one another without depressive episodes. The two types of episodes are part of bipolar affective disorder. The symptoms of Mania psychosis differ in accordance with the condition’s severity.

Percentage of spreading:

From 1 to 5% of people suffer from affective disorders, regardless of the differences in their living standards and geographic locations. In the episode of happiness, the patient seems overjoyed, feels he is in a better state or grandeur, and tends to be highly active and talkative with streams of ideas. He embarks upon numerous projects without preparation, acts wastefully, pompously, and tactlessly, contrary to his nature. Due to such intensity, the patient suffers from insomnia, loss of appetite, and ends up in a state of complete exhaustion and fatigue.

A manic episode may be so intense that it stands as a hindrance for the patient in terms of his work and social life, lasting for at least one week. The

change of mood is accompanied by increased activity and vigor and a number of the aforementioned symptoms.

Second: Causes of mania:

There are various theories on the causes of this illness, including the following:

* The genetic role in this illness: 10-13% of the children of those afflicted with this illness also suffer from it.

* Organic causes affect the sensitivity of neurotic receivers; so, treatment by drugs modifies the percentage of connectors.

Third: Symptoms:

* The mood reaches a high level not consistent with the patient’s circumstances. It ranges from excessive optimism to trance and aggrandizement, probably reaching the extent of uncontrollable agitation.

* Feeling overly self-confident or important to the level of delusions.

* Lack of sleep.

* Increased pressure of speech along with an acceleration of thought.

* Attention deficit.

* Increase in motion activity.

* Departure from the normal savoir faire.

Fourth: Therapy and its methods:

Therapy by drugs:

They include mood modifiers, such as lithium and neuroleptics. Hospitalization may be needed.

Mental and social therapy:

through establishing a rapport between the patient and his psychiatrist and understanding the patient's problem and internal conflicts.

Making the patient and his family aware of the nature of his illness [50],

its outcome, the significance of continued therapy, and follow-up even at times of improvement. This applies to educating them about regression and its symptoms like lack of sleep, among others.

[50] I say: Educating the patient and his family about the nature of his illness may help with the recovery, by Allah's will.

Fifth: Outcome of mania:

* The course the illness takes differs according to the nature of the patient and the type and intensity of the episode. Yet, the affective disorder usually ends up with recovery and complete improvement.

* The duration of mania differs widely, ranging between six months and a whole year if the patient is left without therapy or intervention. Yet, with modern forms of therapy, the duration is reduced to 4-8 weeks.

* Affective disorder follows a periodical recurring pattern, with the episodes recurring for once or twice sometimes, and for several times yearly in some cases, or during some seasons.

Schizophrenia

First: Definition:

It is one of the mental disorders from which people suffer. It manifests itself in the form of disturbing ideas, emotions, and behaviors and only affects 1% of people. Its symptoms usually begin to appear from the age of 15 to 25.

Second: Symptoms of schizophrenia:

A schizophrenic patient suffers disturbances in the following:

Thinking:

Disturbance in thinking may be in the content or form. Since speech is a mirror reflecting one's thought, we can measure the extent of disturbance based on the existence and intensity of delusions, how firmly the patient holds onto them, and the failed attempts to convince him that these are delusions. Most notable among them are paranoia, megalomania, control, and illusion.

Emotions:

A person suffering from schizophrenia, especially when the illness lasts long, may lose the ability to express his emotions, which may be marked by superficiality, lack of depth, contradiction, and, in severe cases, insensitivity.

Sensory Processing Disorder:

This is called hallucinations, most notably auditory hallucinations [51], which exist in schizophrenia cases. Some other types of hallucinations are also there,

[51] We will later explore visual imaginations and imagined voices (102).

like visual hallucinations and smelling hallucinations, which are mostly associated with physical illnesses. You may sometimes find the patient talking or laughing to himself.

Behavioral Disorder:

A schizophrenic person may exhibit outlandish or strange behavior, in response to the delusions and hallucinations he is experiencing. He may also do some abnormal or erratic moves, decline into introversion in some cases, stiffness in the body, and act aggressively and agitatedly in other cases.

Disturbance in individual will and motives:

This means lack of desire to do anything and the absence of motive to accomplish things. As a result, the patient becomes unproductive and may quit his work and sit idly the whole day.

Third: Causes of schizophrenia:

The causes of this illness are not specifically known, but there are some theories pointing to a number of factors that may play a role.

Biological factors:

This means the existence of deficiency in the brain connectors (neurotic connectors).

Genetic factors:

It has been found that there is a close relationship between genetic factors and suffering from schizophrenia. Scientific research has proved that 40-50% of children will have schizophrenia when both parents are schizophrenic, and 10-15% when one of them is.

Personality factors:

There is a correlation between schizophrenia and personality formation, as it has been found that introverted persons who are shy since childhood are more likely to suffer from schizophrenia.

Family-related factors:

Some types and patterns of upbringing may play a role in people suffering from schizophrenia, like excessive violence, emotional deprivation, giving contradictory instructions by the father and mother at the same time, and, on the other hand, showing extreme leniency, unlimited and uncalculated affection.

Miscellaneous factors:

This includes severe psychological pressures that lead to the emergence of psychotic mental symptoms, serving as a preamble to schizophrenia. Other factors also include abuse of drugs, narcotics, and alcohol.

Fourth: Treatment:

It is always preferred that therapy should be pursued through a comprehensive medicinal, mental, and social treatment plan.

Medicinal treatment:

Antipsychotic medications include two types: traditional; and modern medications, which has less side effects compared to the traditional one, if not even more effective in some cases.

The patient or those around him should know how to use the medicine, the proper doses, the treatment plan, and the potential side effects.

Psychotherapy:

Most notably, providing support and the necessary sessions and mental tests that help with the diagnosis. It also includes family-based treatment that involves changes in the behavioral patterns of family members. We should know how to deal with a

mental patient in a way that ensures he follows his therapy and continues to do his responsibilities, and we should show him care, love, and affection, instead of excessive criticism or neglect. [52]

Social therapy:

This depends on solving the patient's social problems and changing the atmosphere surrounding him, and, if necessary, going to patients at their places of residence to check on them, follow up their condition, solve their problems, and engage in useful remedies, like teaching them social skills.

Rehabilitation therapy:

Like the treatment included in the economic grant and treatment by sports [53], which helps a patient clearly see the nature of his condition and return to the society as a healthy, useful, and productive person.

Psychosomatic disorders [56]

Psychosomatic illness:

Definition:

[52] Check: (p. 129).

[53] We will later address the impact of sports on physical and mental health (p. 126).

It is a chronic disease with various physical symptoms that last for years and cause a negative impact on the patient's performance. It stems from mental rather than physical causes. The peculiar feature of this disease is the patient's frequent complaint of physical symptoms and his continued request to do medical tests despite the repeated negative tests and the doctors' reassurance that the symptoms he suffers have no physical cause. The patient often resists discussing the possible existence of a mental cause behind his condition, which may also be accompanied by clear symptoms of depression and anxiety. These disturbances usually involve an attention-grabbing attitude, particularly on the part of patients annoyed by their failure to convince the doctors of the exact physical nature of their illness.

It is well known that such complaint usually takes numerous and changing forms, lasts for long, and includes all parts of the body. This disturbance is chronic, oscillating, and often accompanied by a negative impact on social, personal, and family behavior.

Symptoms may appear as if they were a result of a physical disorder in a certain body part or system. The autonomic nervous system is the most affected,

leading to symptoms in the circulatory, blood, or nervous system.

Symptoms include palpitation, sweating, pain in the face, shivering hands, and suffering fleeting pains like indigestion, dysuria, abdominal bloating, increased urination, and abdominal and colon cramps.

Psychosomatic diseases:

Psychosomatic pain:

This is when a person complains of pain while there is no physical evidence of its cause, nor are there any psychological indications helping explain it. The place and growth of pain are usually not consistent with pains of physical origin, and it lasts for long during the day and may cause sleeplessness. Response to psychiatric medications is better than the response to traditional ones. Symptoms often include pains in the head, neck, abdomen, and lower back; and they affect more women than men. In all cases, physical causes should be ruled out before diagnosing the case as a psychosomatic condition while taking into consideration the different mental and social circumstances and pressures. It becomes then

possible to prescribe the proper medications (like anti-depressants) besides the mental behavioral cognitive therapy.

Conversion mental disorders (hysteria):

It is sub-conscious mental disorder in response to some psychological pressures that are difficult to solve or deal with. So, it is expressed, sub-consciously, through physical symptoms, often with the aim to achieve the primary gain of passing the stressful psychological situation (with an acceptable bodily excuse, loss of voice, or the paralysis of a body limb for example) and achieve the secondary gain of attracting the attention and sympathy of others.

Examples of hysteria cases include:

* Forgetting a certain situation or incident; getting lost and walking aimlessly.

* Conversion symptoms: Loss of voice, loss of eyesight, psychogenic epileptic seizures, lack of balance in walking, paralysis, vomiting, and false pregnancy.

* Another hysteria syndrome: Complaining of several symptoms (9-10) at the same time, which

cannot be explained like the well-known physical diseases; overestimating the symptoms and signs of the real physical illness; and the patient frequently seeing doctors with serious symptoms for the purpose of hospitalization (addiction to hospitals).

* Hysteria disorder is more common among women than men, and it accounts for 3-4% of mental disorders. Response to non-drug psychiatric therapy is good in severe cases, with a clear link to the stressful psychological situation.

The false belief of having a disease:

In such a case, the patient, driven by his mental disturbance, interprets normal physical signs and symptoms as abnormal ones that point to the existence of a serious illness. His belief continues even after it is proven wrong by the necessary medical examinations and tests. This negatively affects the patient’s social and learning performance and everyday life affairs. Therefore, in such cases, the existence of a physical illness should be ruled out categorically, any secondary mental disturbance (like depression) should be addressed, and a full social evaluation of his condition should be conducted. The patient should be treated firmly and

clearly, and there should be no acquiescence to his desire to conduct new complicated tests.

Chronic fatigue syndrome:

It is a feeling of extreme fatigue that has no clear cause and is accompanied by various physical and mental symptoms. It often occurs to people aged between 20-50 and affects 4.7 of every hundred thousand people. It is more common among women among all social classes.

It is alleged that this condition happens in the wake of some inflammations in the nervous system. Yet, there is no proof to support this claim. Plus, this condition is related to some mental disorders like anxiety and depression.

There is no specific drug-based treatment for this condition. Yet, some anti-depressants, anti-inflammatories, tranquilizers, and vitamins may be helpful in some cases. Also, behavioral cognitive therapy, biotherapy, tension treatment, and self-support groups may play a helpful role in some cases.

Mental disorders fall under more than one category, which helps a psychiatrist quickly diagnose

and then provide treatment. A psychiatrist diagnoses and treats the following disorders:

* Psychological disorders among children, like educational retardation and behavioral or emotional disturbances.

* Psychological disorders have an organic cause, like severe hallucinations and chronic senility.

* Addiction to drugs and alcohol and the resultant disturbances.

* Mental disorders, like schizophrenia and delusional disorders.

* Mood disorders, like depression and elation (mania).

* Anxiety disorder, like general anxiety and fear with all its types, phobia episodes, or obsessive-compulsive disorder.

* Psychological disorders with physical characteristics, like conversion hysteria and the false belief of having a certain illness.

* Sexual disorders, be they deficiency or erosion in sexual functions.

* Psychological disorders related to the nature of food, like neurotic thinness disease.

* Sleeping disorders in general.

* Lack of ability to control one’s instincts.

* Psychological disorders resulting from difficulty in adaptation.

* Personality disorders in general.

It is noticeable that many of the aforementioned disorders have nothing to do with insanity. A person may be quite normal, but anxiety, fear, or depression, for example, affects his life and profession.

Causes of mental disorders:

The main and direct causes of mental disorders are not known yet but there are several factors that may play a crucial role in their emergence, such as the following:

* Genetic factors:

* Imbalance of some chemical compounds or some hormones in the body.

* Fluctuations in a person’s social and work-related life, as well as life pressures. Moreover, some organic diseases and drugs may result in the emergence of disturbances and psychological symptoms.

Methods of diagnosis:

The methods a psychiatrist employs for diagnosis depends on the following:

* Collecting information from the patient or his relatives.

* Observing the nature of what the patient suffers from, be it in the mood, thought, or memory.

* Psychological testing and Psychometrics.

* Laboratory medical tests or X-rays, if required.

Methods of treatment:

As for the method of treatment, the psychiatrist is the one responsible for deciding the appropriate treatment plan, following it up, and determining the extent of improvement in the case at hand, as well as estimating the future improvement. A psychiatrist is supposed to use a comprehensive treatment plan for the patient, which is to be implemented by the

medical team. End of quote from the awareness-raising circular [54].

[54] It is a circular released by the Iradah Complex for Mental Health, Riyadh.

7. An Overview on Symptoms of Psychological disorders and Symptoms of the Evil Eye, Magic, and Possession by Jinn

We will observe the similarity between the symptoms of the evil eye, magic, and possession by jinn and the symptoms of psychological disorders, which are confusing to some people. The symptoms of mental disorders are not dominant among psychologically ill people, as many people think. If we consider the symptoms of mental disorders, like schizophrenia, we will find that they differ greatly from the symptoms of neurotic disorders, like anxiety and phobia; and also from the symptoms of affective disorders, like hallucinations, depression, and bipolar disorder; and the symptoms of psychosomatic disorders, as noted in the preceding awareness-raising pamphlet.

When we realize the symptoms of psychological disorders well,

only then we can see the difference between them and the symptoms of the evil eye, magic, and

possession by jinn. Then the confusing similarity between them will be partially cleared.

We will also be able to link the symptoms of psychological disorders with the symptoms of the evil eye, magic, and possession by jinn through the following context, in the headings below:

8. An Overview on the Impact of Illusion

“Illusion (Arabic: wahm) is defined as one of the thoughts of the heart, and its plural form is "awhām". When a person "yatawahham" something, he imagines it, whether it really exists or not. It also means: to examine, to verify. The meaning of "tawahhum" occurs in a line of poetry by Zuhayr:

I stopped at it after the passage of twenty years, and I barely recognized the house after thinking carefully.” [55]

Dr. Mahmoud Mandūh Muhammad said: “Imagining is a key part of a person’s mental life. Imagination comes from the cognitive mental processes represented by realization, thinking, remembering, observing, forgetting, etc.

[55] Check: Al-Mu‘jam Al-Wasīt (2/1060).

It solely belongs to the area of cognition. In imagination, a person can avoid the stress and pressure exerted upon him by the external environment and can reduce the stress of some motives by dispelling them.

Imagination alleviates many of the pressures a person experiences. One can draft a lot of scenarios in his mind and thereby find lots of solutions if they are properly employed for reaching results that achieve mental relief. Yet, when this attitude continues, it turns into an illness and transforms the reality into daydreams and fantasies." [56]

Ibn al-Qayyim (may Allah have mercy upon him) said: "It is categorically known that those fantasies have no existence in reality, but only in the mind [57]. One assumes them by estimation, and they are not properly measured in the soul. External realities are

[56] Al-Sihha al-Nafsiyyah by Mahmoud Mandūh Muhammad.

[57] We often hear the word 'psychosis' from psychiatrists, as if this psychological term was derived from the western scientists even though one of them may have taken it from this pious scholar. They benefited immensely from Muslim scholars.

not fixedly reflected within the soul [58], let alone nonexistent fantasies." [59]

In the noble Qur'an, Allah Almighty sets the best portrayal of the pursuit of illusions. He says: {As for those who disbelieve, their deeds are like a mirage in a plain desert, which a thirsty person deems to be water, until when he reaches it, he finds nothing, but he finds Allah there [in the Hereafter], thus He will pay him his account in full, for Allah is swift in reckoning.} [Surat an-Nūr: 39]

We conclude from this noble verse how illusion relates to and negatively impacts the mind due to the difficult circumstances by which one is surrounded.

It is known that a mirage does not appear like water in the eyes of a discerning person who is not suffering from severe thirst; rather, he knows for certain that this is an optical illusion. A mirage, however, seems to be water in the eyes of a person who lost his mind because of extreme thirst.

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[58] We will address this point later (p. 105).

[59] Ar-Rūh by Ibn al-Qayyim, (p. 254), Dar Ibn Hazm, first edition, 1425 A.H., Beirut, Lebanon.

Shaykh al-Islam (may Allah have mercy upon him) said: “When a person’s sense soundly feels something, it is not mistaken; when the mind is with it.” [60]

This also indicates that an ill person may lose discernment insomuch as he suffers from the severity of illness. Hence, he sees some things contrary to their reality and becomes attached to the least glimpse of hope in pursuit of recovery, thus going after illusion.

Let me relate a story about this issue. A colleague of mine told me a story that happened to his mother when she complained to his brother about some illness. Here, I recount it in his own way:

My mother asked me for water upon which some Qur'anic verses were recited along with blowing by a performer of ruqyah. My brother said: I went out to run some errands on my way to the ruqyah performer. I only realized it when I turned back, with his house far away behind me, and I remembered my mother’s request as I was near our house. So, I only bought a bottle of water from a shop and opened it then closed it again. When I reached home, I handed it over to my mother without telling

[60] Check: (p. 107].

her about what happened. She drank to her fill and said: Praise be to Allah. Allah cured me! [61]

Likewise, most patients in the hospital tend to ask for ruqyah when they see another patient under the influence of magic or possession by jinn, who is floundering during ruqyah though they mistakenly assume they share the same illness. Hence, it can be said that illusion, of all different types, grips some mental patients; a fact known and witnessed in reality.

9. An Overview on Therapy by Induced Imagination

Therapy by induced imagination (or deception) is an ancient form of therapy and deemed permissible under the Islamic Shariah [62]. It is one of its lenient concessions that causes no harm or injustice to anyone. It involves untrue depictions for the

[61] Similar stories are usually recounted in people's gatherings.

[62] Resorting to illusion involving lying to a mental patient is permissible, as it benefits him. In his books 'Riyād As-Sālihīn' and 'Al-Adhkār' (p. 592), Imām An-Nawawi (may Allah have mercy upon him) speaks about such lying that is deemed sanctioned and permissible [for the sake of a certain benefit. We will cite a fatwa by Shaykh Sa'd al-Khathlān (p. 65).

patient’s best interests of which he may benefit, by Allah’s will.

Imagination and induced imagination is part of the human traits and one of Allah’s favors upon people. Induced imagination is an undeniably important element, and it is one of the methods of therapy.

Describing the skilled physician, Imām Ibn al-Qayyim (may Allah have mercy upon him) noted in point 19: “He should employ all forms of natural and divine remedies as well as treatment by induced imagination. Skilled doctors achieve remarkable results by induced imagination that cannot be reached by medications. A proficient doctor would use every helpful means against the illness.” [63]

A proficient psychiatrist who has good mental capacity and vast experience in therapy by induced imagination can, by Allah’s will, dispel the patient’s illusion by its opposite, without resorting to medications, as stated by Ibn al-Qayyim (may Allah have mercy upon him).

It should be noted here that the benefits of therapy by induced imagination do not generally apply to all patients.

[63] Check: (p. 10).

Dr. Sahbā' Bondok emphasized: "We affirm that this therapy method - imagination - is like other methods in alternative medicine; it cannot be generally used with all patients. It may suit some patients but not others [64]. Moreover, the response differs from one person to another. So, we cannot treat all cases through imagination." [65]

This said we should know that the unbridled engagement of induced imagination without knowledge is serious and troublesome. It is a grave issue that can be uncontrollable, and every Tom, Dick, and Harry offer their insight about it. This is because it revolves around the mind, and the mind has a limit it does not exceed. And it should also be compliant with and bound by the Shariah. So, if it goes beyond its proper bounds, it goes astray, as is the case with philosophers, atheists, and the people of suspicions and doubts; both in old and recent times.

[64] The method I used was suitable for this woman, by Allah's grace (p.64) though it has not proven effective with some other patients whose minds were dominated by the idea of possession by jinn, as it lingered with them for a long period of time. And Allah knows best.

[65] A memorandum titled: Majmūʻah min al-Maqālāt Hawl al-ʻIlāj bi al-Tasawur wa al-Takhayul (A collection of essays on therapy by perception and imagination).

Allah Almighty says: {Whoever Allah does not give light will have no light at all.} [66] We implore our Lord to make us steadfast to the truth!

[66] Surat an-Nūr: 40]

10. An Overview on the Sighting of Jinn

In everything I read about the righteous predecessors (may Allah have mercy upon them), I have not found that any of them saw the jinn in the original form that Allah Almighty created them, as described in the Qur'an and Sunnah. Moreover, all Shar'i proofs do indicate that we cannot see the jinn in their real form in this worldly life.

Imām Al-Shāfi'i (may Allah have mercy upon him) said: "If an upright person claims that he sees the jinn, his testimony should be rejected and he should be subjected to discretionary punishment for contradicting the verse that reads: {He and his offspring see you from where you cannot see them} [67], unless it were a prophet who made this claim.[68]

Allah Almighty also says: {Its fruits are like heads of devils.} [69] He said: "Jinn are likened to that. Someone may say: What is the purpose of likening

[67] Surat al-A'rāf: 27

[68] Hayāt al-Hayawān by Al-Damīri (1/191).

[69] Surat as-Sāffāt: 65

the ugliness of the fruits of this tree to the heads of devils, given our ignorance of how ugly the heads of devils are? Normally, when two things are likened to each other, this tells us they have points of similarity, as we know both or one of the two likened things." [70]

The Prophet (may Allah's peace and blessings be upon him) said: "Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan." [71]

It is established in the Qur'an and authentic Sunnah that jinn have the ability to appear in the form of humans and animals, by Allah's permission. For example, the Prophet (may Allah's peace and blessings be upon him) informed that the passing of a black dog before a praying person cuts off the prayer, explaining that "the black dog is a devil." [72]

Ibn 'Abbās (may Allah be pleased with him) reported: "Satan came at the battle of Badr bringing a troop of devils with him. I saw him in the form of a man from Banu Mudlij, called Surāqah ibn Mālik ibn

[70] Tafsīr Al-Tabari, Jāmi' Al-Bayān, Hajr Edition (19/553).

[71] Sahīh Muslim (1/567).

[72] Narrated by Muslim (510/1).

Ju‘sham. Satan said to the polytheists: “No one of mankind can overcome you this day, and verily, I will be your protector.” Then when the people lined up, the Messenger of Allah (may Allah’s peace and blessings be upon him) picked up a handful of dust and threw it in the faces of the polytheists, and they turned and fled. Jibrīl came to Satan and when he saw him, his hand was in the hand of one of the polytheist men. Satan pulled his hand away, turned, and fled along with his party. The man said: ‘O Surāqah, did you not claim that you would protect us?’ He said: {I see what you do not see. I surely fear Allah, for Allah is severe in punishment.} [73] This was when he saw the angels.” [74]

Similar other incidents include the story of Satan at Dār an-Nadwah, and the story of Satan with Abu Hurayrah (may Allah be pleased with him) about keeping the charity funds in the mosque.

[73] Surat al-Anfāl: 48.

[74] Tafsīr Al-Tabari, Jāmi‘ Al-Bayān, Hajr Edition (11/221).

11. An Overview on the Reality of Jinn Possessing Humans

I encountered some psychiatrists who deny humans' possession by jinn. One day the debate got heated between me and one of them about this issue. Ultimately, he could only present this argument: “Where is the jinn in him? I want to see it!”

Shaykh al-Islam (may Allah have mercy upon him) said: “No one among the Muslim scholars denies that jinn possesses the body of an epileptic person and others. He who denies this and claims that the Shariah repudiates it has indeed told a lie about the Shariah. There are no Shar‘i proofs that dispute this.” [75]

There is a fatwa by the Permanent Committee for Scholarly Research and Iftā', No. 21518, about jinn possessing human bodies. It reads:

"It is established by the Qur'an, the Sunnah, and consensus of the Ummah that jinn may, and actually do, possess humans. Allah Almighty says: {Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.} [76] Ibn Jarīr (may Allah have mercy upon him) said: “This means: Satan

[75] Al-Fatāwa Al-Kubra by Ibn Taymiyyah (3/13), 1st edition, 1408 A.H., Dār Al-Kutub Al-‘Ilmiyyah.

overcomes him in this world and causes him to go insane.” [77]

Members: Bakr Abu Zayd - Sālih al-Fawzān - ‘Abdullāh ibn Ghudyān. Vice President: ‘Abdul-‘Azīz Āl Al-Shaykh. President: ‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz.

His Eminence Shaykh Sālih ibn Fawzān al-Fawzān, member of the Permanent Committee for Iftā' and member of the Council of Senior Scholars, was asked about epilepsy. He said:

Epilepsy is of two kinds:

- The first type is caused by a neurotic illness and should be treated by doctors.

- The second type of epilepsy is caused by the possession of jinn and should be treated by Shar‘i ruqyah [78].

Ibn Ya‘la ibn Murrah reported: “A woman came to the Prophet (may Allah’s peace and blessings be upon

[76] Surat al-Baqarah: 275.

[77] The Fatwas of the Permanent Committee for Scholarly Research and Iftā' (1/115).

[78] Ar-Ruqyah Ash-Shar‘iyyah: Dawābituha Wa Mahādhīruha (p. 53) - the Department of Religious Education, affiliated to the Health Directorate in Riyadh.

him) bringing a child of hers suffering from epilepsy. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'Get out, O enemy of Allah. I am the Messenger of Allah.' As he recovered, she gave him two sheep and some cheese and butter as a gift. The Prophet (may Allah's peace and blessings be upon him) said: 'O Ya'la, take back the cheese, the butter, and one of the two sheep, and return the other one to her.'" [79]

'Atā' ibn Abi Rabāh reported: "Ibn 'Abbās said to me: 'Shall I show you a woman from the people of Paradise?' I said: 'Yes!' He said: 'This black woman who came to the Prophet (may Allah's peace and blessings be upon him) and said: 'I suffer from epileptic seizures, and parts of me becomes uncovered. So, supplicate to Allah for me.' He said: 'If you wish, be patient and you will enter Paradise; and if you wish, I will invoke Allah to cure you.' She said: 'I will remain patient,' and added: 'but I become uncovered, so invoke Allah for me that I do not becomes uncovered.' So he invoked Allah for her."

[79] Narrated by Ahmad (4/172) and Al-Hākim who classified it as Sahīh (Authentic). Al-Mundhiri classified it as having a sound Isnād. Al-Haythami said in Al-Majma' (6/9): Ahmad narrated it and its reporters are known for reporting authentic Hadīths.

‘Atā’ reported: ‘I saw Um Zafar, the tall black lady, holding the curtain of the Ka‘bah.” [80]

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: “The epilepsy of that woman, reported in the Hadīth to suffer from epileptic seizures and become uncovered, probably falls under this type.” [81]

Shaykh al-Islam (may Allah have mercy upon him) said: “Jinn-caused epilepsy has three causes:

Sometimes a jinn loves the epileptic person, so he causes such person to suffer seizure out of enjoyment. This type of epilepsy is lighter and tolerable than others.

At other times, a human may have hurt them by urination, pouring hot water, killing one of them, or causing any other form of harm. And hence comes the severest kind of epilepsy, in which they often kill the seized person.

And at other times, it occurs by way of play, just as fools among humans annoy the passersby.” [82]

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[80] Narrated by Al-Bukhāri (7/116).

[81] By this, he means the Akhlāt epilepsy, known in our modern times as the neurotic epilepsy. [Al-Tibb al-Nabawi by Ibn al-Qayyim, (p. 54)]

[82] Majmū‘ Al-Fatāwa (13/82).

‘Abdullāh, the son of Imām Ahmad ibn Hanbal, reported: “I said to my father: ‘Some people say that jinn do not enter the bodies of those seized by epilepsy.’ He replied: ‘They are lying, my son; they speaks through them.’” [83]

His Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz (may Allah have mercy upon him) received a question as part of Fatāwa Nūr ‘Ala al-Darb, which reads:

Q: Does Satan speak through people’s tongues?

A: He may speak through people’s tongues and lie to them and may deceive people about a lot of things by lying [84].

Speaking about jinn possession of humans, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “A man may be hit by an epileptic seizure, and so he speaks by a language he does not know and gets beaten in such a harsh way that would hurt a camel severely if it were subjected to it. The epileptic person, nonetheless, does not feel the beating or the words he says. The epileptic person and others, as well as the mat beneath them, may be dragged. Other things may take place, and those who witness them obtain sure knowledge

[83] Majmū‘ Fatāwa Ibn Bāz (3/304).

[84] Fatāwa Nūr ‘Ala al-Darb by his Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz 1/232.

that the speaker through the human being's tongue and the one who moves these bodies is a non-human being." [85]

Ibn al-Qayyim (may Allah have mercy upon him) said: "He [86] told me that he read it one day into the ears of an epileptic person. Thereupon, the spirit said, 'Yes,' in a lengthy voice. He said: I held a staff and beat him over the veins of his neck until my hands got tired of beating. Those who were present had no doubt that he would die out of that beating. During the beating, a female [jinn] said: 'I love him.' I said to her: 'He does not love you.' She said: 'I want to perform Hajj along with him.' I said to her: 'He does not want to perform Hajj with you.' She said: 'I am leaving him for your sake.' I said: 'No, but in obedience to Allah and His Messenger.' She said: 'I am leaving him.' Thereupon, the epileptic person kept looking around and said: 'What brought me to His Eminence, the Shaykh?' They said: 'What about all this beating!' He said: 'Why would the Shaykh beat me when I did nothing wrong!' He did not feel that he had been beaten at all. He used to cure others by the verse of Al-Kursi and would instruct that it should be frequently read by the epileptic person and the one who cures him. Alongside it, one should recite the two refuge-seeking Surahs (Surat Al-Falaq and Surat An-Nās)." [87]

[85] Al-Fatāwa Al-Kubra by Ibn Taymiyyah (3/13), 1st edition, 1408 A.H., Dār Al-Kutub Al-'Ilmiyyah.

[86] He refers to his Shaykh Ibn Taymiyyah, may Allah elevate both of them to the highest rank in Paradise.

Responding to some psychiatry specialists who deny jinn possession of humans,

Dr. Muhammad bin Jamāl Holdār, a faculty member at the College of Medicine, Dammam University, summarized his view on this issue, saying:

“Psychiatry, in spite of being greatly beneficial, is a material medicine that does not value unseen things. So, it is not appropriate professionally, let alone religiously, trusting it when it comes to denying jinn possessing humans. There is no doubt that professionalism and respect of everyone’s field of specialty entail that we do not speak beyond our field or deny things that our field does not possess the tools to judge, be it by negation or confirmation. Speaking about Shar‘i issues and interpreting religious texts by someone who is not known to be adequately qualified and experienced in the Shar‘i knowledge is undoubtedly grave and harmful to his religious commitment. Venturing into a discussion about the Shar‘i proofs and expressing personal opinions regarding them, not only exceed the mere lack of respect for the concerned field, but also entail speaking about Allah without knowledge. What a

[87] Al-Tibb al-Nabawi by Ibn al-Qayyim (p. 53), published by Dār Al-Hilāl, Beirut.

destructive sin! I implore Allah Almighty to protect me and my colleagues from it [88].”

[88] Muhammad bin Jamāl Holdār: the Canadian Certificate in Psychiatry (the Canadian Board), 23 Safar 1438 A.H. https://twitter.com/mohammad_holdar/status/801266701027393536?s=12.

12. An Overview on the Illusion of the Possession of Jinn

The susceptibility of a mental patient to the illusion of jinn possession, magic, or the evil eye falls under the conversion dissociative disorders and characterizes a typical hysteric personality.

Drawing on my experience inside and outside the hospital, the percentage of the susceptibility to the illusion of the possession of jinn, magic, or the evil eye is small among mental patients and is not to be generalized, as alleged by some psychiatrists.

When symptoms of psychiatric disorders first emerge on a mental patient, he denies them altogether, as he is vulnerable to lose discernment. As a result, he refuses treatment, whether by going to a performer of ruqyah or a psychiatrist. The family also finds it hard at the beginning to refer to a psychiatrist, for a variety of reasons and common misconceptions, such as the following:

1. Fearing it might be widely known that so-and-so is treated in a psychiatric hospital, which they think

will be a probable obstacle on his path to marriage or evaluation of the education or work.

2. Fearing the stigma associated with psychological illness and the belief that they are linked to insanity and mental retardation. This is nothing but devilish plotting against the children of Adam.

3. The heavy costs of going to private mental clinics and the difficulty of getting an appointment.

4. Confusing psychiatric medications and their side effects with people’s misconceptions that they are mere drugs that lead to addiction.

5. Losing hope in healing from mental illnesses, thinking that they are incurable.

6. The belief held by many people that suffering from the evil eye, magic, or jinn possession is less harmful than mental disturbances.

These obstacles probably constitute the most important causes that dissuade families from visiting psychiatrists, and instead go directly to ruqyah performers. The Qur'an is undoubtedly a source of

healing. Allah Almighty says: {Say: "It is a guidance and healing for those who believe."} [89]

I will let you imagine what happens to a mental patient going through such circumstances at the places of some ruqyah performers frequented by a lot of people.

1. If the mental patient refuses ruqyah at the first session, it may come to the mind of some ruqyah performers that his refusal is due to the jinn's fear from the impact of the ruqyah. So, the family becomes more determined to force the patient to proceed with the ruqyah.

It is not at all due to the fear of some of those affected by possession of jinn or magic from ruqyah performers, as believed by many people. How would we explain then the frequentation of large numbers of those suffering from jinn possession, magic, or the evil eye to the places of ruqyah performers?

Most of them even keep coming back to the ruqyah performers on their own accord after they have sensed the blessing of the Qur'an.

2. The mental patient is moved by sighting those around him who flounder, get into an epileptic

[89] Surat Fussilat: 44.

seizure, scream, weep, or vomit during a communal ruqyah - may Allah heal them. This influence turns into a reality with continuous visitations, and thus the patient unconsciously acquires this skill therefrom.

3. The illusion varies from one patient to another in accordance with the severity of their mental condition and their perception thereof. Some mistakenly think they are hit by the evil eye, some by magic, and some by jinn possession.

4. The illusion becomes more entrenched as the mental patient experiences more harshness at the hands of some ruqyah performers who may occasionally voice out words like "Get out" [to the supposed jinn] . Moreover, loud speech contradicts the state of humbleness and humility before Allah Almighty. Describing the supplication of Prophet Zakariyyah (Zechariah) (peace be upon him), as Allah Almighty says: {This is a reminder of the mercy of your Lord to His slave Zachariah, when he called upon his Lord in private.} [90] And when the Prophet (may Allah's peace and blessings be upon him) heard the Companions supplicate to Allah loudly during one of the battles, he instructed them: "O people, take it easy! You are not calling upon a deaf

[90] Surat Mariyah: 2-3.

or an absent one. Indeed, you are calling upon the All-Hearing, the All-Seeing." [91]

Ruqyah is a form of supplication and pursuit of assistance and cure from the Almighty Lord, Who says: {Call upon your Lord with humility and in private.} [92]

5. Some families and performers of ruqyah believe that the deterioration of the psychological state of the mental patient indicates a weakness in the jinn possessing him. The truth is otherwise, however. As much as jinn becomes weaker as a result of the ruqyah, both the patient's psychological and physical conditions improve. If the body is influenced by something like jinn possession, magic, or the evil eye, this will not stand firm before the Qur'an, with Allah's permission.

Allah Almighty says: {Is it not enough for them that We have sent down to you the Book which is being recited to them?} [93]

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "He who is not cured by the Qur'an, may

[91] Narrated by Al-Bukhāri (8/125).

[92] Surat al-A'rāf: 55.

[93] Surat al-'Ankabūt: 51.

Allah not cure him; and he who is not sufficed by it, may Allah not suffice him." [94]

Rather, the occasional deterioration of the psychological state of a patient after the ruqyah points to the heavy burden placed upon him through the illusion provoked by some ruqyah performers who speak about him that he is possessed by jinn or influenced by magic or the evil eye. Thus, some ruqyah performers affirm that jinn will speak through the patient's tongue after 40 days, or three months, during the treatment by ruqyah. At this point, the susceptibility to illusion overwhelms the patient totally during this period. The question is: what is the evidence for this time limit?

Let me relate a story about this issue:

One of the brothers asked me to recite [Qur'an] over his wife whom he thought was possessed by jinn, after she had gone to a ruqyah performer for nearly a year.

During the recitation, I noticed that her floundering and screaming was willful, and they would increase after each session for a period of three days. We feared this might disturb the

[94] Zād al-Ma'ād by Ibn al-Qayyim (3/875).

neighbors. Usually, the floundering of the patient possessed by jinn or magic weakens little by little after every ruqyah session. Allah Almighty says: {Indeed, the scheme of Satan is ever weak.} [95]

So, I told her husband that she was not affected by jinn possession; rather, she suffered from a psychological illness. In the fourth session, her husband and I agreed to shake her mental illusion [96]. I started reciting with a loud voice until she got absorbed in the illusion. Then, I turned to low-voiced recitation until she calmed. I continued like this until she began to listen attentively as I read with a low voice to know what I was saying.

I said: “Who are you?” She replied: “I am Barjas,” or a name like it. I asked: “Where did you come from?” She said: “From Iraq.” I said: “Did you come by plane or by car?” She replied: “Surely, I fly.” I said: “What do you want so as to get out [of this woman’s body]?” She refused to answer. I further said: “Do you want us to bring you ice cream so that you go out?” She said: “Are you joking?” [97] I said: “Come out from the foot!” Thereupon, her foot

[95] Surat an-Nisā': 76.

[96] This method is one of the forms of treatment by induced imagination. (p. 51).

began to shake, and she was totally covered. I said to her husband: “Do you agree that the jinn should come out?” He said: “Yes!” [98]

I did not notice anything significant on her during the ruqyah after three sessions. Thereafter, I tried to persuade her, one way or another, to see a female psychiatrist to prescribe for her some appropriate medications. After a while, her husband called and told me that her mental condition improved considerably and that she went to Makkah to perform ‘Umrah - praise be to Allah. So, we should not pay much attention to how the patient gets influenced during the ruqyah; rather, we should focus on how he improves after it, lest we may fall into confusion, given the mental patient’s susceptibility to illusion.

[97] In colloquial usage, the word means: joking and jesting. However, in scholarly terminology, its meaning is: scholarly benefits.

[98] The illusion she harbored about being possessed by jinn totally went away from her mind. I asked Professor Sa‘d bin Turki al-Kathlān whether it is permissible to lie to a mental patient. He said it is permissible using double-meaning phrases, with the real meaning differing from the one appearing to the patient.

13. An Overview on the Shar‘i Ruqyah

It is no secret to any Muslim how the noble Qur’an is effective in curing diseases of the heart and the body. Allah Almighty says: {O mankind, there has come to you an exhortation from your Lord, a cure for [illness] of the hearts, a guidance and mercy for the believers.} [Surat Yūnus: 57]

Ibn al-Qayyim (may Allah have mercy upon him) said: “It is a cure for the hearts from the illness of ignorance and doubt. Allah Almighty did not send down from heaven a cure more comprehensive, more beneficial, greater, or quicker in removing the disease than the Qur’an.” [99]

Allah Almighty also says: {Indeed, when the soul reaches the throat, and it is said: "Is there any rāqi (healer)?"} [100]

Commenting on this verse, the erudite scholar ‘Abdur-Rahmān as-Sa‘di (may Allah have mercy upon him) said:

[99] Al-Jawāb Al-Kāfi (p. 3).

[100] Surat al-Qiyāmah: 26-27.

“Allah Almighty admonishes His servants by highlighting the condition of one suffering the agonies of death. When the soul reaches the throat, and the anguish becomes severe, he pursues every means and cause he thinks might bring cure and relief. Hence, Allah says: {And it is said: "Is there any rāqi (healer)?"} Rāqi is a derivative form of ruqyah. They give up hope on material means, and nothing remains for them but the divine ones.” [101]

A question No. (18450) was submitted to the Permanent Committee for Scholarly Research and Iftā’ in Saudi Arabia. It reads:

“Q: Many people claim to be doctors nowadays, yet they are not doctors authorized by the Health Ministry. Given the danger posed by a group of them to the Muslim creed. I hope to hear the stance of our pure religion regarding those who claim to treat people by the Qur’an and Sunnah. They examine patients, men and women, diagnose their illnesses, prescribe medications for them, and read for them over water, honey, and the like, even though they probably do not know the fundamentals of religion or how to derive teachings from the Qur’an and Sunnah. For example, I heard in a tape one of the Shaykhs saying that a patient of anxiety should

[101] Tafsīr Al-Sa‘di - Taysīr Al-Karīm Ar-Rahmān (p. 900).

recite a part of the Qur’an and its commentary by Ibn Kathīr every day. What is the origin of this treatment from the Qur’an and Sunnah?

A: There is nothing wrong with treating a patient by ruqyah for a physical or mental illness or from the evil eye or magic [102] or the like, provided it is taken from the noble Qur’an or the authentically reported supplications and performed by someone known for his sound creed, Shar‘i commitment, and experience in medical issues related to treatment by permissible medications.”

Al-Hāfizh Ibn Hajar (may Allah have mercy upon him) said: “The scholars unanimously agree on the permissibility of ruqyah when three requirements are fulfilled:

1. It should consist the words of Allah or His names and attributes.

2. It should be said in Arabic or in any other distinguishable language.

3. It should be believed that ruqyah per se does not have effect except by Allah’s will.

[102] Performing Ruqyah for the bewitched will be discussed later (p. 100).

But they differed over deeming these as requirements. The preponderant view, however, is that these aforementioned requirements should be taken into consideration. As narrated in Sahih Muslim, ‘Awf ibn Mālik (may Allah be pleased with him) reported: “We used to perform ruqyah during the jāhiliyyah (pre-Islamic period of ignorance). So, we said: ‘O Messenger of Allah, what do you think about this?’ He said: ‘Present your ruqyahs to me. There is nothing wrong with ruqyah unless it involves Shirk (polytheism).’” [103]

In another hadīth, Jābir (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) forbade ruqyah. Then, the family of ‘Amr ibn Hazm came to him and said: ‘O Messenger of Allah, we used to have ruqyah that we would perform against scorpions.’ As they presented it to him, he said: ‘I see nothing wrong. Whoever can benefit his brother should do so.” [104]

“Some people held onto this general wording and regarded any ruqyah whose usefulness has been tried as permissible, even if its meaning is not

[103] Narrated by Muslim, No. (64) (4/1727).

[104] Narrated by Abu Dāwūd, No. (3869) (6/17), and Al-Tabarāni in al-Mu`jam al-Kabīr, No. (74) (17/37).

understood. The hadīth of ‘Awf, however, indicates that any ruqyah involving polytheism should be banned, and so should be any ruqyah whose meaning is not understood, because there is no guarantee that it will not lead to polytheism. Hence, it should be banned by way of caution. The other requirement is also necessary.” [105]

Even if ruqyah whose meaning is not understood does not lead to polytheism, it still opens the door to witchcraft and serves as justification for the works of magicians, heretics, and promoters of superstitions.

As for those who claim to know the unseen, summon jinn, or those who are like them such as witchcraft practitioners and unknown people who exercise unknown means of treatment, it is not permissible to go to them, seek their counsel, or get treated by them. The Prophet (may Allah’s peace and blessings be upon him) said: “If anyone goes to a soothsayer and asks him about something, his prayer will not be accepted for forty nights.” [Narrated by Muslim] The Prophet (may Allah’s peace and blessings be upon him) also said: “Whoever goes to a soothsayer or a diviner and

[105] Al-Fat-h (10/195).

believes what he says has disbelieved in what was revealed to Muhammad." [106]

There are other similar Hadīths which all tell that it is prohibited to seek the counsel of diviners and soothsayers or believe them, as they claim knowledge of the unseen or seek the assistance of jinn, or some of their works and behavior indicating this. To show this reality, the following famous Hadīth was reported by Jābir (may Allah be pleased with him): The Prophet (may Allah's peace and blessings be upon him) was asked about nushrah (charm for someone bewitched). He said: "It belongs to the work of Satan." [107]

Defining the nushrah, the scholars said that this is what used to be done during jāhiliyyah to counteract magic by something of the same nature. Any remedy for which soothsayers, diviners, liars, or jugglers are sought for help falls under this category.

The Prophet (may Allah's peace and blessings be upon him) used to perform ruqyahs for his Companions. In one of those ruqyahs, he said: "Our Lord, Allah, Who is in the heaven. Holy is Your name.

[106] Narrated by Ahmad, No. (1638) (27/197).

[107] Narrated by Ahmad and Abu Dāwūd; Musnad al-Bazzār, No. (6709) (13/224).

Your command is in the heaven and the earth. As Your mercy is in the heaven, so place it on earth. Bestow some of Your mercy and some of Your cure upon this pain." And it would be cured. [108]

The Shariah-prescribed supplications include: "Bismillāh arqīk, min koll sharr yu'dhīk, wa min sharr koll nafs aw 'ayn hāsid Allah yashfīk, bismillāh arqīk." (In the name of Allah, I perform ruqyah for you, from every illness harming you and from the evil of every soul or the eye of an envier, Allah will cure you. In the name of Allah, I perform ruqyah for you.) Another supplication reads: "Allahumma rabb an-nās, adh'hib al-ba's washfi anta ash-shāfi lā shifā' illa shifā'uk, shifā' lā yughādir saqaman." (O Allah, the Lord of humankind, remove the disease and heal; You are the Healer; there is no cure but Yours, a cure that leaves behind no illness.) [109]

In another supplication, a person places his hand upon the area of pain in his body and says: "Bismillāh a'udhu bi'izzat Allah wa qudratihi min sharr mā ajid wa auhādhir." (In the name of Allah; I seek in Allah's might and power from the evil of

[108] Narrated by Abu Dāwūd, No. (3892) (4/12).

[109] Narrated by Al-Bukhāri, No. (5743) (7/132).

what I find and what I fear.) [110] He should say it seven times.

As for writing verses and dhikrs and hanging them on a patient, this is not permissible according to the sound view, since the Prophet (may Allah's peace and blessings be upon him) forbade that, saying: "Indeed, incantations, amulets, and love-spells are polytheism." Excluded from this are the ruqyahs sanctioned by the Shariah.

As for blowing into water, if the purpose is to obtain blessing from the blowing person's saliva, this is prohibited and deemed one of the means to polytheism. Indeed, a person's saliva is not for blessing or cure, and blessing should not be sought in the saliva of anyone except for the Prophet's (may Allah's peace and blessings be upon him).

With regard to blowing with saliva along with recitation of the noble Qur'an and supplication - like Surat al-Fātihah, which is the best means of ruqyah - there is nothing wrong with that. The Prophet's Companions did so as they performed ruqyah for a stung person, and Allah Almighty cured him. Then, they informed the Prophet (may Allah's peace and

[110] Narrated by Ibn Mājah, No. (3522) (2/1163); classified by Al-Albāni as Sahīh (Authentic).

blessings be upon him) about that, and he approved their act and said: “You have done right.” This is tested and proven useful, by Allah’s permission. The Prophet (may Allah’s peace and blessings be upon him) used to blow into his hands upon going to bed, reciting Surat al-Ikhlās, Surat al-Falaq, and Surat an-Nās. Then, he would pass his hands three times over his face and as much of his body as he could.

As for the part of the question saying that anxiety can be cured by reading a section of the Qur’an and its commentary by Ib Kathīr, this is unfounded. However, the Qur’an as a whole is a means of ruqyah, which Allah makes useful.

With regard to specifying certain verses for ruqyah against some illnesses without evidence, this is not permissible. Indeed, the entire Qur’an has goodness and healing for the believers, and one of the best means of ruqyah therein is Surat al-Fātihah, as mentioned above. [111]

We should note that the Qur’an was not only revealed to be a cure for people’s physical illnesses but also for a grandiose purpose, namely, to be give a warning to humankind, guide them to Allah’s straight path, judge the differences among people,

[111] One of the names of Surat al-Fātihah is: the Ruqyah.

and warn against the path of disbelief and disbelievers. Besides, Allah Almighty made it a useful remedy for His believing servants from their religious and physical ills. In the Qur'an, He Almighty says: {Say: 'It is a guidance and healing for those who believe.'} [112] [113] He Almighty also says: {And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.} [114]

It is Allah Who grants help and success; and may Allah's peace and blessings be upon Prophet Muhammad and his family and Companions! [115]

Members: Bakr Abu Zayd - Sālih al-Fawzān - 'Abdullāh ibn Ghadyān. Vice President: 'Abdul-'Azīz Āl Al-Shaykh. President: 'Abdul-'Azīz ibn 'Abdullāh ibn Bāz.

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[112] Surat Fussilat: 44.

[113] Ibn al-Qayyim (may Allah have mercy upon him) said: "'The preposition 'of' is used to point to the type of thing, not to signify only part of it. Indeed, the entire Qur'an is a healing." [Al-Jawāb Al-Kāfi (p. 3)]

[114] Surat al-Isrā': 82.

[115] The Fatwas of the Permanent Committee for Scholarly Research and Iftā', (1/71).

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said: “When someone recites four verses from the beginning of Surat al-Baqarah, the verse of Al-Kursi, two verses after the verse of Al-Kursi, and three verses at the end of Surat al-Baqarah, neither he nor his family will be approached by a devil this day and nothing bad will happen to his family or property. Reciting them over an insane person is sure to make him sane once again.” [116]

In a Hadīth narrated by Muslim, Abu ad-Dardā’ (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Is anyone of you not able to recite one-third of the Qur’an during one night?’ They said: ‘How can he read one-third of the Qur’an?’ He said: ‘Recite Surat al-Ikhlās {He is Allah, the One}, for it equals one-third of the Qur’an.’” [117]

Ibn al-Qayyim said about his Shaykh Ibn Taymiyyah (may Allah have mercy upon both of them): “And he would often recite into the ear of an epileptic person: {Did you think that We created

[116] Al-Durr al-Manthūr Fi at-Tafsīr Bi al-Ma’thūr (1/70).

[117] The version by Anas is narrated by At-Tirmidhi with the number (2893) and the version by Ibn ‘Abbās with the number (2894).

you with no purpose, and that you would not be brought back to Us?} Surat al-Mu'minūn: 115." [118]

About Surat al-Fātihah's cure of physical illnesses, he (may Allah have mercy upon him) also noted:

"As for its cure of physical illness, we cite here what is reported in the Sunnah about it, what is affirmed by the principles of medicine, and is proven through experience.

As for what is reported in the Sunnah, Abu al-Mutawakil al-Nāji reported that Ibn 'Abbās said: "Some of the Prophet's Companions passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water came and said to the Prophet's Companions: 'Is there anyone among you who can perform ruqya, as near the water there is a person who has been stung by a scorpion.' Thereupon, one of the Companions went to him and recited Surat-al-Fātihah in return for a sheep as a compensation. He was cured [119] and the man brought the sheep to his companions, who disliked that and said: 'You have taken a compensation for reciting Allah's Book.' When they

[118] Al-Tibb al-Nabawi (p. 53); published by Dār Al-Hilāl, Beirut.

[119] The stung person was cured.

arrived to Madinah, they said: ‘O Messenger of Allah, he has taken a compensation for reciting Allah’s Book.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘The thing you are most entitled to take compensation for is the Book of Allah.’ [120]

As related in the Hadīth, the stung person was cured by reciting Surat al-Fātihah upon him, and it was sufficient for him instead of medicine. It might even have achieved such cure for him that could not be accomplished by medicine.

This is despite the fact that the dwellers of that area were not proper recipients, either because they were non-Muslims, or they were stingy and malicious. So, how effective would it have been had they been proper recipients.” [121]

14. An Overview on the Effect of Ruqyah

One of the perfect examples that reflect the effect of ruqyah on patients is the well-known statement by Ibn al-Qayyim (may Allah have mercy upon him): “Ruqyah depends on its performer and the receptiveness of the one

[120] Narrated by Al-Bukhāri (7/121).

[121] Madārij Al-Sālikīn (p. 39), 1st edition 1434 A.H., Dār Ibn Hazm, Beirut, Lebanon.

for whom it is performed, just as a sword depends on the one who strikes with it and the area meant for cutting." [122]

We should understand this statement well so that we can distinguish between the strength or weakness of the impact of ruqyah on mental patients and those suffering from jinn possession, magic, or the evil eye.

His words "Ruqyah depends on its performer" inform us that the effect of ruqyah differs from one performer to another in terms of achieving recovery for patients, by Allah's permission. This is the favor of Allah, which He gives to whomever He wills, and He is the Possessor of great favor.

Shaykh al-Islam (may Allah have mercy upon him) said: "One of the Shaykhs would perform ruqyah using Surat al-Ikhlās, reaching great results thereby. Yet, another one would recite it for ruqyah, but not achieving the same result. So, the fact is reciting Surat al-Ikhlās by anyone would not avail everyone." [123]

Ibn al-Qayyim's statement does not mean, as some common people mistakenly think, that the effect of ruqyah differs from one performer to another based on the difference in their physical strength and loud voice.

[122] Madārij Al-Sālikīn (p. 41).

[123] Majmū' Al-Fatāwa (17/139).

One of the patients complained to me about a buzzing that continued in one of his ears for nearly five days, as a result of loud-voiced reciting of ruqyah in that ear. In fact, a patient would benefit from ruqyah by merely hearing it, by Allah's will. Allah Almighty says, quoting jinn: {When we heard the guidance [of the Qur'an], we believed in it.} [124]

Some people circulated an audio clip for His Excellence Shaykh 'Abdul-'Azīz ibn Bāz (may Allah have mercy upon him) as he performed ruqyah on someone with Surat al-Fātihah at a low voice along with blowing.

A certain situation may require raising the voice so that it can be heard by an epileptic patient without hurting his ear, as done by Shaykh al-Islam (may Allah have mercy upon him). [125]

With regard to his words "and the receptiveness of the one for whom it is performed", there are two possibilities:

First: The patient may be physically ill, but confident in the effectiveness of the Qur'an, even if he is not a Muslim, as happened in the story of the stung man [126].

[124] Surat al-Jinn: 13.

[125] Look: (p. 58).

Consider the words of the erudite scholar Ibn al-Qayyim (may Allah have mercy upon him): "Had the stung person failed to show acceptance of the ruqyah and the ruqyah performer had been incompetent enough to induce an impact, recovery would not have happened.

This can be summed up in three things: The remedy must be suitable for the illness; the doctor must administer it; and the patient's nature must be receptive. If these three requirements are fulfilled, recovery will certainly happen, by Allah's permission." [127]

Second: The main cause of the patient's suffering is the evil eye, magic, or jinn possession; regardless of the difference of symptoms, whether they indicate a physical illness or a mental one.

By his words "just as a sword depends on the one who strikes with it and the area meant for cutting", the Shaykh (may Allah have mercy upon him) likened the variation in the effect of ruqyah from one performer to another to the variation in the effect of a sword strike from one person to another during fighting.

The more bravery one of them shows, the stronger his strike is upon people's heads [128] and the more he

[126] Aforementioned (p. 73).

[127] Madārij Al-Sālikīn (p. 41).

[128] Head in Arabic is ra's, hāmah.

will be able to inflict severe wounds upon the enemy, unless there is a barrier standing between his sword and people's necks and limbs [129].

The bodily strength is irrelevant, as noted by Ibn al-Qayyim (may Allah have mercy upon him): "There is no direct relationship between the strength of body or its weakness and the strength of soul or its weakness. A man may be physically strong, yet timid and coward; and he may be physically weak, yet brave and audacious." [130]

If the sword strike is met with another sword, a shield, or the like, it will have no impact, no matter how much he strikes. Similar is the weak effect that ruqyah has on patients suffering from some incurable diseases.

If we properly grasp the meaning of this statement, we will realize the strength of the effect of ruqyah in the healing of some illnesses and its weak effect on others.

We should also be certain that Allah Almighty executes His command and believe that He, Exalted be He, is the One Who predestined these illnesses, just as He is able to eliminate them.

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[129] Limbs and joints.

[130] Al-Rouh (p. 255).

Allah Almighty says: {No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah.} [131]

Al-Baghawi said, commenting on {No calamity befalls the earth}: “It means scarcity of rain and lack of plants and fruits, {Or yourselves} refers to diseases and loss of children. {But it is already written in a Record} means: the Preserved Tablet. {Before We bring it into existence} means before We created the earth and beings.”

[131] Surat al-Hadīd: 22.

15. A Comparison between the Effect of Ruqyah and the Effect of Some Psychiatric Drugs on the Patient

As I elaborated the variation of the effect of ruqyah on the patient when it is strong and when it is weak,

I should point here to the variation of the effect of psychiatric drugs, being strong or weak, on the condition of a patient afflicted with jinn possession, magic, or the evil eye.

In this way, we can recognize the difference between the strength and weakness of the effect of ruqyah on mental illnesses. My comparison between them in terms of the variation of effect does not mean that they are equal, as the poet puts it: [132]

Do you not see that when we say that the sword is sharper than the stick, this reduces the value of the sword?

No one can estimate the effect of the Qur'an except Allah Almighty, Who says: {Had We sent down this Qur'an upon a mountain, you would have seen it

[132] Abyāt Mukhtāra Tashtamil 'alā 'Aqīdah, Nasā'ih, Mawā'iz, Wasāyā, Hikam, 'Amthāl, Adab: (p. 80).

humbled and break asunder out of awe of Allah.} [133] Besides, there is no limit to the effect of the Qur'an. Allah Almighty says: {Even if there were a Qur'an that could cause mountains to move, or split the earth, or cause the dead to speak, [they would still not believe]. To Allah belongs all matters.} [134]

He Almighty also says: {Say: "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another."} [135]

Ruqyah, in all its conditions, is beneficial for the patient [136], by Allah's permission, and has no side effects. On the other hand, some psychiatric drugs have side effects overshadowed by their many good aspects, as admitted by skilled psychiatrists. It is used to treat, by Allah's permission, those suffering from the mental disorders mentioned earlier. This is like when a diabetic person pays no attention to the side effects of medication (insulin) as he focuses on saving his own life upon the rise of sugar level in his blood. His life can be endangered at any moment, as he may go into a

[133] Surat al-Hashr: 21.

[134] Surat ar-Ra'd: 31.

[135] Surat al-Isrā': 88.

[136] Athar Istimā' Al-Qur'an (p. 122).

coma or the like. So, he should follow up with a doctor and take the appropriate dose until his condition stabilizes; and he will recover by Allah's permission.

This being said, as the Prophet (may Allah's peace and blessings be upon him) instructed us to perform ruqyah, he also commanded the pursuit of medical treatment.

In a Hadīth, he said: "Seek medical treatment, for indeed Allah Almighty has not sent down a disease without sending down a cure for it, except for one disease: old age." [137]

This Prophetic statement carries good news and hope for every ill man and woman.

The comparison between the effect of ruqyah and the effect of psychiatric drugs falls under two sections:

First: The powerful effect of ruqyah compared to the weak effect of the permissible psychiatric drugs on the patient.

Most people who are chronically affected by jinn possession, magic, or the evil eye, suffer some accompanying symptoms, like depression.

In such mixed conditions, we should both perform ruqyah, to address the main cause, and see a

[137] Narrated by Abu Dāwūd (3/4), No. (3855).

psychiatrist who would prescribe the appropriate anti-depressants to treat the patient's accompanying symptoms until he recovers, by Allah's grace. The true criterion for the effect of ruqyah is whether the patient really improves after it, not the illusory improvement that does not last beyond numbered days.

Moreover, no matter how effective the psychiatric drugs may be, they cannot hinder the powerful effect of ruqyah, contrary to the belief of some ruqyah performers. One of them would even stipulate that the patient abandon psychiatric treatment nearly ten days before ruqyah.

Ruqyah is one of the means leading to recovery, by Allah's permission. Yet, it is not the only means. Pursuing ruqyah as one of the means of treatment does not prevent the pursuit of others. All means and cure, after all, come from Allah Almighty.

Here is a story related to this issue:

Once I read ruqyah upon a patient possessed by jinn in front of the treating clinical team. During the ruqyah, the patient began to flounder in a scary way, causing panic to some members of the team, one of whom almost fled before the patient hid beneath the desk. I went down with him to complete the ruqyah, and behold, a trainee doctor went down with me after

his headdress fell off, driven by his keen desire to learn, I think. He was muttering.

I was in confusion with regard to this doctor. I did not know whether he, like others, meant to criticize ruqyah

or wanted to prove to the other team members in this well-known manner that the patient was undergoing a condition of mental illusion? [138]

So, I read upon the patient some poetic verses in the same vocal rhythm of ruqyah, along with blowing; however, he did not move at all.

Shortly afterward, the attending doctor described the patient's condition, saying: His condition soon stabilized after ruqyah, by Allah's grace, and I hereby discharged him from the hospital.

Second: the occasional weak effect of ruqyah compared to the strong effect of psychiatric drugs [139] with some patients. Any effect comes from Allah and by His command.

Psychiatric drugs are more effective, by Allah's permission, than ruqyah with some patients who suffer

[138] The patient's illusion of possession by jinn, aforementioned (p. 60).

[139] Paragraph No. 14 (p. 8).

serious mental illnesses; and all is required under the Shariah.

This is confirmed by the fact that most hospitalized mental patients improve significantly by psychiatric drugs without ruqyah, in addition to those who are treated in outpatient clinics.

Indeed, ruqyah is not an alternative to psychiatric drugs when it comes to serious mental conditions, contrary to the belief of many; yet it reduces mental stress [140], by Allah's permission.

Seeking medical treatment is a Prophetic approach. In a Hadīth, 'Ā'ishah (may Allah be pleased with her) reported that when the Prophet (may Allah's peace and blessings be upon him) was bewitched by the Jew, he supplicated to Allah Almighty until he was cured. Allah told him, through Jibrīl (Gabriel) (peace be upon him), about the magic and the [spell's] location. 'Ā'ishah said: "O Messenger of Allah, did you bring it out?" He said: "No! As for me, Allah has healed and cured me; and I feared that I would thus spread evil among people." [141]

The bottom line is that 'Ā'ishah (may Allah be pleased with her) advised the Prophet (may Allah's

[140] Look: (p. 122).

[141] Narrated by Al-Bukhāri, No. (5766).

peace and blessings be upon him) to pursue other ways. Thereupon, he said: “No! Allah has healed and cured me.” And this is what was required.

If the Prophet (may Allah’s peace and blessings be upon him) did not know that he had been bewitched until Jibrīl came and told him about the magic and its place [142], then what about lots of patients in our time who are under the illusion of being bewitched, and they have poor certitude. It is Allah Who helps!

In connection with this issue, I recount a part of my experience when I started at the maqra’ah [143]:

After I intended to write this book, I had to fulfill all the relevant requirements - with Allah’s help and guidance - so that the sublime message could reach the patients and their families, by Allah’s permission.

So, I decided to engage in fieldwork and closely monitor some mental patients, regardless of those suffering from organic diseases. To this end, I joined a ruqyah institution.

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[142] Look: (p. 96).

[143] Maqra’ah is a place designated for reciting Qur’an in the mosques or the Qur’an teaching schools. It is used here to refer to a place allocated for ruqyah and managed by a ruqyah performer.

I allocated a place for female patients and their female attendants, having a barrier separating them and me. In the middle of the barrier were three holes the size of a hand, as high as one's head, so that part of my blowing could reach them during the ruqyah, lest they might get unveiled in the event of an epileptic seizure, as related in a Hadīth: "I suffer from epileptic seizures and parts of me become revealed." [144]

This way was not familiar among most ruqyah performers, and so many patients disapproved of it, and it only increased their rejection.

Moreover, a ruqyah performer and some patients later claimed, to the best of their knowledge, that this way undermines the effect of ruqyah [145]. This is not right. Different loud voices were heard from some of those accompanying the patients, like crying, screaming, sobbing, and vomiting during the ruqyah from behind that barrier.

Allah Almighty says, quoting jinn: {They said: "O our people, we have heard a scripture that has been sent

[144] Look: (p. 56).

[145] We will discuss the effect of listening to the Qur'an (p. 121).

down after Moses, confirming what came before it; it guides to the truth and to a straight path."} [146]

I also noticed that some patients were apprehensive of my way of using some psychiatric terms that somewhat differ from the style of the ruqyah performers they met before.

So, I found difficulty reversing the dominant trend of the approach of some ruqyah performers. I failed to eliminate the illusion about being influenced by jinn possession, magic, or the evil eye which settled in the minds of many mental patients, during my talk with them before and after the ruqyah. I could not convince many mental patients - may Allah grant them recovery - of the necessity of going to psychiatrists for treatment. As a result, many patients turned away and went to the adjacent ruqyah performer who went along with their hallucinations, doubts, and obsession.

I observed most mental patients frequently going to him throughout the period of my work at the maqra'ah. On the other hand, the minority of mental patients who responded positively and resorted to psychiatry did reap the benefit of psychiatric treatment. Some of them had been suffering from a mental disorder for two years, some for five years, and others for ten years.

[146] Surat al-Ahqāf: 30-31.

I even came across one of those patients during my working hours in the corridor of outpatient clinics, and he had been suffering from chronic anxiety for thirty years. He said: May Allah give you the best reward for what you did for me!

16. An Overview on the Evil Eye and Envy

Some people use the word "nafs" (soul) as a metaphor for being affected by the evil eye. They say: There is a soul in so-and-so. This is because the soul of the envier impacts the envied through the eye. Others say: So-and-so is affected by eye.

Shaykh al-Islam (may Allah have mercy upon him) said: “Envy is one of the diseases of the soul. It is a dominant diseases that only a few people can get rid of. Hence, it is said: ‘Nobody is free from envy. It is only that malicious people show it and noble ones conceal it.’ Al-Hasan al-Basri was asked: Would a believer envy? He replied: ‘How did you forget the brothers of Yūsuf (prophet Joseph)? But hide it within your heart. It will not harm you unless you declare it verbally or physically.’

If a person acts piously and patiently, and avoids wrongdoing, Allah will avail him by his piety. An example is Zaynab bint Jahsh, who was on par with ‘Ā’ishah from among the Prophet’s wives (may Allah be pleased with them). Envy is common among women, particularly co-wives, as a woman feels jealous about her husband given her share in him.

When he has other wives, she loses part of that share.

Likewise, envy is also common among those who share leading roles or compete for wealth, if some of them take more than others." [147]

Arrogance may exist in someone, as a result of his insecurities; so, he may envy others in proportion to his insecurity.

'Umar ibn al-Khattāb (may Allah be pleased with him) said: "No one feels arrogance within himself, except due to some disgrace he finds in himself." [148]

'Abdullāh ibn al-Mu'tazz (may Allah have mercy upon him) said: "A person who jokes a lot will certainly draw upon himself belittlement or envy." [149]

Mu'āwiyah ibn Abi Sufyān (may Allah be pleased with him) said: "I can please all types of people, except for one who envies another one's good fortune, for he is only pleased when it is gone." [150]

[147] Majmū' Al-Fatāwa (10/125).

[148] Nihāyat al-'Arab Fi Funūn al-Adab (p. 371).

[149] Al-Wāfi Bi Al-Wafayāt (17/242).

[150] Narrated by Ibn 'Asākir in the Tārīkh Dimashq (59/200).

Just as the evil eye impacts a person physically, it also affects him psychologically. That is why Allah Almighty commands us to seek refuge from its harm and the harm of the one exercising it. In the Qur'an, He Almighty says: {And from the harm of the envier when he envies.} [151] It is no wonder then that Muslims read it as part of the daily dhikr in the morning and the evening.

Ibn al-Qayyim (may Allah have mercy upon him) said: “Commenting on the verse that reads: {The disbelievers would almost strike you down with their malicious gazes when they hear the Reminder} [152], some exegetes of the Qur’an said: It is exercising of the evil eye. They wanted to direct it against the Prophet (may Allah’s peace and blessings be upon him). So, a group of people known for their evil eyes said: We have not seen anyone like him or any argument like his argument. When a fat she-camel or cow passes by, one of them would look at it and then say to his servant: Take the basket and dirham and go bring us some of its meat.

[151] Surat al-Falaq: 5.

[152] Surat al-Qalam: 51.

Soon, the animal would fall down and get slaughtered.” [153]

17. An Overview on the Effect of the Evil Eye

Let us, for the sake of argument, say that a famous and distinguished football player was affected by the evil eye from one of the fans as the former ran through the field. As a result, he fell down or collided with another player, seriously breaking his right leg. He was taken to the hospital and underwent a surgical operation. Then, he continued to get treated by ruqyah to avoid the exacerbation of his injury, lest his condition might worsen and become a disability. After a while, he recovered, by Allah’s permission, and returned to sports once again.

I think his professional performance would not return to its former state due to this profound injury, and Allah knows best.

Likewise, his lost fame as a result of his poor performance would have a negative psychological

[153] I say: This is one of the worst kinds of wrongdoing and aggression. The Shariah prescribed an effective remedy against the envier’s harm and evil.

impact on him day after day, until this coincides with mental disturbances and manifests itself through mobile physical pains. In psychology, this is called psychosomatic disorders [154], like the pains moving from that player's previously broken right leg to his sound left leg, or his feeling of pain in any other organ without a clear medical cause.

Similar is the effect of the evil eye when it joins mental disturbances and leaves some symptoms on the patient, appearing in the form of mental disorders even after ruqyah.

In such a condition, when the patient feels the transition of pain from one place to another in his body, this is not the direct result of the evil eye, as conceived by some people, but it is accompanying symptoms stemming from anxiety or depression [155]. Those symptoms appeared on the patient at least two or three months after being affected with the evil eye, and Allah knows best.

Some ruqyah performers differ over the signs that point to the patient being affected with the evil eye, as some of them appear during the ruqyah.

[154] Previously defined (p. 13) and discussed (p. 41).

[155] Aforementioned (p. 41).

Some ruqyah performers say to the patient: Think about the envious onlooker during the ruqyah. If he appears to you, take any of his traces. Some others say: You will see the envious onlooker during sleep after the ruqyah. And others opine that the patient feels heat in some of his body parts during the ruqyah, while some others affirm that the patient is affected with the evil eye if he weeps during the ruqyah session. Other ruqyah performers see evidence of the evil eye in the transition of pain from one organ to another during the ruqyah. Others say that the patient's headache worsens during the ruqyah, and some others maintain that the eye clearly appears when the patient yawns during the ruqyah.

I think some of these signs need to be reconsidered, like the imaginary reading and the affirmation of seeing the envier during the ruqyah. A fatwa was issued declaring this impermissible. [156]

As for the other signs, they so much resemble depression and psychosomatic symptoms, as we have noted earlier in cases of psychosomatic disorders [157], like pains in the head, neck, and lower

[156] The Fatwas of the Permanent Committee for Scholarly Research and Iftā' (p. 90).

back, and the irritable bowel syndrome among other organic symptoms.

As for the acute irritable bowel syndrome, which often reacts to the conditions of chronic depression, it may affect mental patients during the ruqyah, along with difficulty in breathing, to be discussed later, and unsuccessful vomiting attempts.

In such suspicious cases, the ruqyah performer should look into the patient's illness history and examine him for the possibility of consuming drugs [158], which may be the reason behind the mental condition that he is suffering from, and Allah knows best.

Here is a story related to this issue:

Someone asked me to read on his 25-year-old son, telling me that his mental condition had deteriorated rapidly a few days earlier when he had attended a wedding ceremony, a party, or something like that.

Such complaint is undoubtedly expressed by many families that have a drug addict. They probably fail to contain their children before they fall victims to

[157] Look: (p. 41).

[158] 'Arād al-Ta'āti (117).

the claws of drugs - may Allah guide them. This patient’s mental illusion was also reinforced when he consulted a ruqyah performer over the phone, and he agreed with him over being affected with the evil eye.

Anyway, these factors can affect the patient and cause him to succumb to addiction against his own will.

When I asked the patient about some of the symptoms he was suffering from, he mentioned that he had depression for four years, contrary to what his father told me.

As I read upon the patient, two things were provoked together: his mental illusion about being affected by the evil eye and the irritable bowel syndrome.

He stood up, looked to the right and left, and pressed the lower part of his abdomen with his two hands in an indescribable manner, as he attempted to vomit, in vain.

So, I told his father it was necessary to subject him to a drug test. To his surprise, he tested positive for a dose of heroin, which almost killed him were it not for Allah’s protection.

He took the appropriate medications, and after a period of time, he asked me for ruqyah; praise be to Allah. I read upon him and nothing of what he had previously suffered did appear again. And Allah knows best.

As for the patient's headache worsening during the ruqyah without an apparent medical cause, this happens with some patients, and it may be the result of the evil eye; and Allah knows best.

The erudite scholar Ibn al-Qayyim (may Allah have mercy upon him) listed several causes for headache and migraine, including: "the psychosomatic symptoms, like distress, anguish, grief, obsessions, negative thoughts, late nights and sleep deprivation, and talkativeness, which exhausts the brain's power." [159]

Some patients feel a sort of heat in the rest of their bodies during the ruqyah, which is common. Some also feel cold, but they are far less than those who feel hot. Some patients feel that heat from their shoulders to their arms or the bottom of their feet or one of the toes. Others feel the heat all over their bodies.

[159] Zād al-Ma'ād (p. 749); published by Dār Al-Kitāb Al-'Arabi, Beirut, Lebanon, 1427 A.H.

I also noticed that some patients weep intensely during the ruqyah, which is sometimes accompanied by sweating in the body, shivering in one organ or the whole body, dizziness, severe pains, or numbness in some parts or the entire body along with difficulty standing and general fatigue after the ruqyah. Some may also feel there is a heavy burden on their chest or have pulsing in their hands or other parts of their bodies, palpitation, or drowsiness during the ruqyah.

Some also have skin rash without an apparent medical cause before the ruqyah.

Others experience stiffness in their hands and legs or belching during the ruqyah.

Moreover, some patients feel difficulty breathing during the ruqyah as if someone is suffocating them until their strength collapses and they are often obliged to sit down for a little while after the ruqyah, no more than 20 minutes. Some of these signs may be accompanied by a kind of fear.

As for yawning by some patients during the ruqyah, they likely suffer from insomnia or the like, and Allah knows best.

A phrase commonly said by some patients caught my attention, saying: “my life is disrupted” as they ask for ruqyah out of fear from the evil eye, without having any of the aforementioned signs during the ruqyah. Allah Almighty says: {If Allah afflicts you with harm, none can remove it except Him; if He wants good for you, none can withhold His bounty. He grants it to whom He wills of His slaves, and He is the All-Forgiving, the Most Merciful.} [160]

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The eye is true, and if anything were to preempt the divine decree, it would be the evil eye.” [161]

Ibn ‘Abdul-Barr (may Allah have mercy upon him) said: “His words ‘if anything could preempt the divine decree, the evil eye would’ indicate that good health and illness are already known to Allah Almighty, and what He already knows must be in the way He knows it, not exceeding its appointed time. People’s nature, however, inclines to

[160] Surat Yūnus: 107.

[161] Narrated by Muslim (2188).

treatment, medicine, ruqyah, and every means that is part of Allah's destiny and knowledge." [162]

Al-Qādi 'Iyād (may Allah have mercy upon him) said: "The sentence 'if anything were to preempt the divine decree, it would be the evil' point out that nothing happens but what Allah had predestined, and that everything, including the evil eye, takes place according to Allah's predestination and will. It also points to the trueness of the issue of the evil eye and the power of its ill effect." [163]

So, a ruqyah performer should explore other causes experienced by the patient [164], such as a horrible traffic accident, a state of horror in the face of a dreadful situation, the death of a close person, ongoing mental pressures, or other mental shocks that hit the patient during his life. He should also ask if he has hereditary diseases.

All this information may help achieve positive results with regard to diagnosing the patient's illness instead of his wrongly attributing his failure in

[162] Al-Istidhkār (8/403).

[163] Ikmāl Al-Mu'allim (7/85).

[164] As mentioned by Ibn al-Qayyim (may Allah have mercy upon him) regarding the first and second issues (p. 7).

marriage, school, job, business, or the like to the effect of the evil eye. This illusion may be ingrained in his mind and so weakness and frustration overcome him. The false belief about being hit with the evil eye will accompany him for the rest of his life. He may stumble and stop following the path to success. These are devilish suggestions. Allah Almighty says: {Secret talks are only prompted by Satan to grieve the believers, but he cannot harm them in the least except with Allah's permission.}[165]

[165] Surat al-Mujādilah: 10.

18. An Overview on the Effect of Magic [170]

Some bewitched people are made to see existing things contrary to their reality [166], unlike some mental patients who see imperceptible things. A bewitched man may see his wife as ugly or the other way around. So, each of them finds it unbearable to live with the other, depending on whether one of them or both are influenced by magic. Allah Almighty says: {Yet they would learn from them what would cause separation between a man and his wife.} [167]

The fear many people have from magicians and jugglers will recede when they ponder the verse that says: {For each person there are successive angels in

[166] "Magic undoubtedly causes an effect. But it does not transform entities to different ones, for only Allah Almighty is capable of doing so. It is only that the bewitched is made to imagine that something has turned into another, or it has moved or walked, or the like. A case in point is what Mūsa (Moses) (peace be upon him) experienced at the hands of the magicians brought by Pharaoh, as he was made to imagine, due to their magic, that the staffs were slithering."Al-Qawl al-Mufīd 'Ala Kitāb at-Tawhīd, for Shaykh Muhammad ibn Sālih al-'Uthaymīn (p. 314).

[167] Surat al-Baqarah: 102.

front of him and behind him, guarding him by the command of Allah.} [168] Ibn ‘Abbās (may Allah be pleased with him and his father) said: “He is like one of the world’s kings who has lots of guards.” [169]

{Guarding him by the command of Allah.} He said: “They are angels who guard him from in front of him and from behind; but when his destiny comes, they step aside from him.” [170]

Moreover, magic does not affect a person by the mere fact that a magician gets a photo of his, in hand or through communication devices. Also, a magician cannot perform magic through a phone call, as alleged by some jugglers when they call from abroad to take people’s money unjustly. Allah Almighty says: {But they could not harm anyone except by Allah’s permission.} [171] By the permission Allah gives as part of His universally enforceable will.

Arabs used to refer to a bewitched person as one who is under treatment, as a way of hoping for recovery.

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[168] Surat ar-Ra‘d: 11.

[169] Tafsīr At-Tabari, Jāmi‘ Al-Bayān; edited by: Shākir (16/373).

[170] Tafsīr At-Tabari, Jāmi‘ Al-Bayān; verified by: Shākir (16/371).

[171] Surat al-Baqarah: 102.

Ibn al-Qayyim (may Allah have mercy upon him) said: “A bewitched person is usually called a medically treated one. It is narrated in the Sahīh collections [172] that ‘Ā’ishah said: ‘When the Jews cast a spell on the Messenger (may Allah’s peace and blessings be upon him), and the two angels sat at his head and legs, one of them said: ‘What is wrong with the man?’ The other answered: ‘Bewitched.’ He asked: ‘Who has done this to him?’ He said: ‘So-and-so, the Jew.’”

Abu ‘Ubayd said: ‘They called the bewitched “medically treated” because they used to indirectly refer to magic by 'medicine', just as they would use the word 'sound' to refer to the stung', in hope of recovery. The Arabs also called the ruinous arid desert 'the triumph', in the hope of winning salvation from death. Likewise, they used the word medicine to refer to the illness itself. ’” [173]

I will tell you a story related to this topic:

The story reflects a reality often experienced by many ruqyah performers, involving the jinn verbal communication through the tongues of humans in different languages during ruqyah:

[172] Narrated by Al-Bukhāri No. (5763) and Muslim No. (2189).

[173] Zād al-Ma‘ād Fi Hady Khayr al-‘Ibād (4/126).

I read upon a patient that seemed to be illiterate at one of the internal sections at Eradah Hospital for Mental Health in Riyadh. He placed his hands upon his ears during ruqyah and began to vomit and flounder violently, saying at the top of his voice: Love you, love you, love you [174]. He kept repeating it until he fell to the ground, unconscious. One of the nurses poured water on his head and he came back to his senses. Looking at us with wonder and suspicion, he said: Who are you? What brought me to this place? And what is this clothing I am wearing? He was pointing to the badge of the Health Ministry sealed on the shirts worn by patients.

Someone may argue: This patient probably knew the English language and was suffering from a mental disorder, and so he imagined he was under the influence of magic during the ruqyah.

[174] I saw on the phone of one of the attendees of the maqra'ah a Persian phrase on the bedroom's wall, meaning 'I love you'. His wife wrote it shortly before suffering an epileptic seizure during the ruqyah, despite them being far away from Persia.

The answer is: Yes [175]. But if we carefully consider some signs that manifested on the patient during ruqyah, we will then be able to distinguish between reality and illusion with regard to him.

First: What made the patient vomit immediately during the ruqyah? This is despite the difficulty of induced vomiting without putting one's finger inside one's mouth, down the gullet.

Second: Why did the patient utter words only in English during the ruqyah, and not a single word in his own language?

Shaykh al-Islam (may Allah have mercy upon him) said: He - meaning jinn - overpowers a man, and so he speaks in a language he does not know... [176]

[175] I received a phone call from an apparently old woman, saying: Can you read English, Shaykh? I replied: Allah Almighty says: {We have sent it down as an Arabic Qur'an so that you may understand.} [Surat Yūsuf: 2] She said: The jinn in my daughter speaks English. I asked her: Can your daughter speak English? She replied in the affirmative. As I spoke with her, I realized that her daughter had a mental problem - may Allah cure her - and went to a female psychiatrist but did not follow the psychiatric therapy in a persistent manner, in her words. And Allah knows best.

[176] Look: (p. 58).

Third: Why did the patient repeat the word ‘love’ at the loudest voice during the ruqyah?

About the reasons behind Jinn-caused epilepsy, Shaykh al-Islam (may Allah have mercy upon him) said: Sometimes the jinn loves the epileptic person. [177]

Fourth: Why was the patient’s clothing not affected by urine after he came to his senses from the epileptic seizure?

This happens to some patients suffering from neurological epilepsy. Why did we not observe some of the accompanying symptoms such as cramps and the emergence of foam from the patient’s mouth, according to Ibn al-Qayyim’s description of neurological epilepsy? [178]

An episode of neurological epilepsy may suddenly strike a patient at any moment, whether during ruqyah or at other times

[177] Look: (p. 57).

[178] Ibn al-Qayyim (may Allah have mercy upon him) said: It is followed by cramps all over the body organs. Meanwhile, a person cannot remain standing upright; rather, he falls on the ground, with foam often coming out of his mouth. Al-Tib al-Nabawi (p. 54).

Fifth: What prompted the patient to put his fingers into his ears so as to not hear the Qur’an?

And finally, why did the patient not realize anything at the hospital, yet wonder about the hospital clothing once he came to his senses after the epileptic episode during ruqyah?

Shaykh al-Islam (may Allah have mercy upon him) said: So, the epileptic person looked around in wonder and said: What brought me to His Eminence, the Shaykh! [179]

His Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz (may Allah have mercy upon him) was asked about the languages of jinn, and he replied:

“Apparently, they, like humans, have numerous languages, such as English, French, Persians, Arabs, and so on; and they belong to different races and nationalities, for Allah Almighty says about them: {Among us are some who are righteous and some who are otherwise, for we follow divergent ways.} [180] So, they follow different paths. Allah Almighty also says about them: {Among us are some who are Muslims

[179] The condition of this patient resembles that of the patient recited upon by Shaykh al-Islam, as mentioned above (p. 58).

[180] Surat al-Jinn: 11.

and some who are deviant.} [181] It means they are divided into different types and groups, including good and evil ones. They have followers of Jahmiyyah, Sunnah, Shi'sm, Christianity [182], Judaism, and other religions and sects. {Among us are some who are righteous and some who are otherwise.} [183] His word {otherwise} includes all other groups." [184]

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[181] Surat al-Jinn: 14.

[182] One day a patient in the maqra'ah stood up and cried at the loudest voice during ruqyah. He placed his hand upon his face and kissed it and then moved it between his shoulders. He kept doing this movement which some Christians do, while he was a Muslim and lived within a Muslim community. In the following session of ruqyah, he did the same movement again in the following session of ruqyah, saying: Going out, going out, going out. Then, his condition stabilized, by Allah's grace, during another session of ruqyah; so, I asked him: Why do you act like Christians during ruqyah while you are Muslim? He denied what he did and said: As for now, I am living the happiest moments in my life, praise be to Allah, after suffering depression for nearly seven years. Out of his pocket, he brought psychiatric medications he used to take and said: I do not need them anymore. I advised him to consult the psychiatrist who had prescribed the medications for him. In the final session, he told me he went to the psychiatrist and he, seeing the real improvement in his condition, agreed to stop the medications gradually, considering the withdrawal symptoms. And Allah knows best.

[183] Surat al-Jinn: 11.

His Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz (may Allah have mercy upon him) also said: “As for the remedy of magic, it should be through the Shar‘i ruqyah and the permissible useful medications. One of the best effective means of treatment is reciting Surat al-Fātihah upon the bewitched along with blowing, the verse of Al-Kursi, and the verses on magic found in Surat al-A‘rāf and Surat Tāha, as well as reciting the Surahs of Al-Kāfirūn, Al-Ikhlās, Al-Falaq, and An-Nās. It is recommended to repeat these three Surahs three times and say the famous authentic supplication that the Prophet (may Allah’s peace and blessings be upon him) used to read upon patients. It reads:

"Allahumma rabb an-nās, adhhib al-ba’s, ishfi anta ash-shāfi, lā shifā’ illa shifā’uq, shifā’an lā yughādir saqaman." (O Allah, the Lord of humankind, remove the disease, and heal; indeed, you are the Healer. There is no healing but Yours, healing that leaves behind no illness). [185] It should be repeated thrice.

[184] The Fatwas of His Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz, Nūr ‘Ala Al-Darb (1/236).

[185] One version is reported by ‘Ā’ishah and narrated by Al-Bukhāri No. (5351) and Muslim No. (2191). Another version is reported by Anas and narrated by Al-Bukhāri No (5410).

It is also recommended to say the ruqyah, which Jibrīl (Gabriel) (peace be upon him) read upon the Prophet (may Allah's peace and blessings be upon him). It reads: "Bismillāh arqīk min koll shay' yu'dhīq min sharr koll nafs aw 'ayn hāsid Allah yushfīk, bismillāh arqīk." (In the name of Allah, I perform ruqyah for you, from anything harmful to you, and from the evil of every soul or the eye of an envier; may Allah cure you. In the name of Allah, I perform ruqyah for you). [186] It should be repeated thrice. This ruqyah is one of the best methods of treatment, with Allah's permission.

Another method of treatment is to damage the things, which is thought to contain the spell, such as knotted wool or strings or anything else. Meanwhile, the bewitched person should keep reciting the Shar'i refuge-seeking supplications, which include: 'A'udhu bi kalimātillāh at-tāmmāt min sharr mā khalaq." (I seek refuge in the perfect words of Allah from the evil of what He created). [187] It should be said three times in the morning and the evening. He should also read the three Surahs cited above three times

[186] Reported by Abu Sa'īd (may Allah be pleased with him) and narrated by Muslim No. (2186).
[187] Reported by Khawlah bint al-Hakīm al-Sulamiyyah (may Allah be pleased with her) and narrated by Muslim No. (2708).

after the Fajr (dawn) and Maghrib (sunset) prayers, and the verse of Al-Kursi after the prayer and before sleeping.

It is also recommended to say three times in the morning and evening: "Bismillāh al-ladhi lā yadurru m‘a ismihi shay’un fi al-’ard wa lā fi as-samā’ wa huwa as-samī‘ al-‘alīm." (In the name of Allah, with Whose name nothing in the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing). [188] These are all authentically reported from the Prophet (may Allah’s peace and blessings be upon him). Besides, one should expect good from Allah Almighty, and believe that He is the source of all means, and He alone can cure the ill if He so wills; and that the refuge-seeking supplications and dhikr and medications are only means, and Allah Almighty is the Curer. So, we should rely upon our Lord alone, apart from the means, while believing that the means can be useful or not, according to Allah’s will. Allah directs everything with His profound wisdom and has power over all things, and He is All-Knowing. None can withhold what He gives

[188] Reported by ‘Uthmān ibn ‘Affān (may Allah be pleased with him) and narrated by Abu Dāwūd No. (5088) and Al-Tirmidhi No. (3388), who classified it as Hasan (Sound) and Sahīh (Authentic).

or gives what He withholds, and none can repel His decree. The dominion belongs to Him, and all praise is due to Him, and He is Able to do all things and He is the One Who grants success." [189]

[189] Masā'il fi al-'Aqīdah wa Sifat al-Wudu' wa Sifat Salāt al-Nabī- Salla Allahu 'Aliyhi wa Sallam- wa al-Tahqīq wa al-'īdāh li Kathir min Masā'il al-Hajj wa al-'Umrah wa al-Ziyārah by Shaykh 'Abdul-'Azīz ibn 'Abdullāh ibn Bāz (p. 21).

19. An Overview on Visual Imaginations and Illusory Voices

The significance of this issue may only be realized by the relatives of patients who suffer from different kinds of imaginations.

I think the widening circle of the futile dispute between some ruqyah performers and some psychiatrists, over which people are divided into two sections, merely revolves around the doubts some doctors cast regarding the reality of jinn possession and the interpretation of the suffering of mental patients. They attribute the cause to a chemical defect within the body, believing it to have no connection with the evil eye, magic, or jinn possession, even though they are established in the Qur’an and the Sunnah.

On the other hand, some ruqyah performers deny psychiatric diagnoses and affirm that the visual imaginations and illusory voices experienced by mental patients are due to jinn possession or magic. The dispute over this issue seems to heighten without reaching any significant outcome.

Settling this dispute, with Allah’s help, I say the following:

At the Eradah Complex for Mental Health in Riyadh, I used to hear most psychiatrists say that the visual imaginations and illusory voices fall under mental disorders, like schizophrenia.

I also heard some ruqyah performers say that visual imaginations and illusory voices are caused by jinn possession.

I will cite here the words of a psychiatrist to make things clearer.

As schizophrenia patients in some Latin American countries see magic and devils, similar patients in some North American countries see flying discs and satellites.

When we realize that it is the surrounding environment that reflects the type of visual imaginations and illusory voices experienced by schizophrenia patients and draws their images as communicated by society to their minds, we will find no wonder that schizophrenia patients in Muslim societies imagine seeing jinn due to the influence of

the tradition [190], and that they play a role in their imagination.

Let us ponder Ibn al-Qayyim's words when he described the psychological condition of religious innovators among the extreme Sufis and how they experience visual imaginations and illusory voices, something witnessed to this day to the extent that one of their Shaykhs alleged that the Prophet (may Allah's peace and blessings be upon him) called him on the phone [191] - Allah forbid.

On imaginary discourse, Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "It starts from the soul and returns to it. One thinks it comes from outside though it comes from within, starting from and turning back to his soul.

This often happens to s Sufi follower [192], and he mistakenly believes that this speech is from Allah

[190] According to the environment in which a patient lives. Indeed, a person is the outcome of his environment, affecting and getting affected.

[191] https://www.youtube.com/watch?v=UdkrpwPd69E.

[192] The follower of the way of this sect. The term 'follower' is used by Sufis, and the Shaykh (may Allah have mercy upon him) addressed them using their own terms.

Almighty, which He has addressed to him [193]. The reason behind his mistake is that when a subtle thing realized by a person gets refined by training [194] and cut off from the intense preoccupations [195], it dominates as the soul and heart dominate the body [196]. So, the soul and heart turn to the abstraction of

[193] This is one of the Sufi flights of imagination. A Sufi would think that Allah speaks to him, yet this is nothing, but whispers and delusions inspired by the devil. Allah Almighty says: {But the devils whisper to their [human] friends to argue with you.} [Surat al-An'ām: 121] I encountered some mental patients - may Allah cure them - who claimed that Allah Almighty spoke to them.

[194] This hidden talent in a person's body is developed by training the body to experience hunger and thirst. This method is one of the religious innovations of Sufis who torture themselves by hunger and thirst, as stated by Shaykh al-Islam (may Allah have mercy upon him); and when followers of false beliefs engage in such training, their souls are honed and so their beliefs are embodied in certain ways before them that they think this is a revelation. By this, the Shaykh (may Allah have mercy upon him) meant a revelation of the unseen. Majmū' al-Fatāwa (6/547).

[195] He retires from society and yields to seclusion and introversion.

[196] It is the realized subtle thing that controls the body instead of the spirit and heart.

meanings [197] linked to them, and the spirit increases in care about them and takes the place of these preoccupations, filling the heart [198]. It employs these meanings in utterance and the speech of the heart and spirit, by way of habit [199]. Hence, the abstraction of the soul comes in harmony, and so these meanings take the shape of the heard sounds caught by the ears and the visible figures observed by the eyes, and he sees their images [200] and hears the speech; all happening within himself, not

[197] What is the meaning of the abstraction of meanings? It is to eliminate the things one is used to perceive to be more probable. Shaykh al-Islam referred to this meaning when he said: “People say that the bodily sense committed an error. Actually, the error sometimes comes from the sense and at other times from the person. The sense perceives a certain thing, and the person thinks it is something different, and his belief influences him. This, therefore, reflects the necessity of having mind. Look (p. 106).

[198] Allah Almighty says: {The heart of Moses’ mother became empty} [Surat al-Qasas: 10]. That is empty of everything other than Mūsa (peace be upon him) as he filled her heart after the separation. The verse continues: {She was about to disclose it, had We not reassured her heart so that she would maintain her faith [in Allah’s promise].} [Surat al-Qasas: 10]

[199] Dear reader, you see how the views expressed by psychiatrists accord with the words of Ibn al-Qayyim (may Allah have mercy upon him).

outside. Yet, he swears that he has seen and heard, and he is actually truthful. But has he seen and heard outside himself or within? Poor discernment, lack of knowledge, the dominance by these meanings of the spirit and their separation from preoccupations are all consistent [201]

If we assess this theory about the follower of this sect from a psychological standpoint, we notice that the theory suggests that the optical imaginations and illusory voices imposed by a person's mind when he undergoes tough circumstances [202], like the struggle to accustom his body to hunger and thirst, living in seclusion from people, and isolating oneself from intense preoccupations and the clamor of cities. This prepares his soul to accept the impact of illusion dictated by the wrong ideas of his society;

[200] Images of what? The images of these meanings that he had harbored within his soul when they transformed in his eyes into a reality. Ibn al-Qayyim said elsewhere: "It is decisively known that these imagined things have no real existence per se, but they are imposed by the mind without any exact form in the soul. In fact, external knowledge does not become ingrained within the soul, let alone non-existent imaginations!" Look (p. 49).

[201] Madārij Al-Sālikīn (1/47).

[202] Look: (p. 49).

that is why imaginations differ in their kinds from one country to another until illusion dominates them.

The erudite scholar Ibn al-Qayyim (may Allah have mercy upon him) described this, saying: “The soul has certain peculiarities not shared by the body. It is marked by lightness and heaviness, heat and coldness, and dryness and softness, differing from one to another. You may find a person to be so heavy while his bodily composition is very lean, and vice versa. You may also find a person with a lenient and tender soul and another with a rigid and callous one.

The soul is the actual perceiving sense even if not tangible. Because the body and its parts are tangible, the soul gains the feeling through them. It is also the recipient of the consequences of one’s virtuous and immoral actions in the same way celestial bodies receive the hovering objects. The soul moves of its own accord and moves the body against its will. It affects the body and is affected by it, in terms of pain, enjoyment, joy, sadness, pleasure, anger, bliss, misery, love, hate, remembering, forgetfulness, humility, recognition, and denial.” [203]

[203] Al-Rūh (p. 260).

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) described feeble-mindedness, though mental illnesses have different names today, including schizophrenia, as it is known in psychiatry. He said:

“People say that the bodily sense committed an error. Actually, the error sometimes comes from the sense and at other times from the person. The sense perceives a certain thing, and the person thinks it is something different, and his belief influences him. This, therefore, reflects the necessity of having mind.

Therefore, a sleeping person sees things that have tangible existence [204] and a form, yet these are mere imagination. Nonetheless, he thinks they are genuine reality. This is like a person who, besides other things, sees himself in a dream in a certain place speaking to the dead and they are speaking to him while he is sleeping. In this state, he is quite certain that it is actually him saying and doing these things. This is because his reason is absent from that scenario [205]. He now thinks that the figure he has seen is himself. As he gains reason back [when

[204] That is an existence established in the mind and outside it. For example, a dead person whom we know is established in our minds, yet he has no existence outside.

waking up], he realizes these were nothing more than imaginations. There are some people whose minds do not go away, and so they know while sleeping that this happens during sleep. This is like a person who sees his image or the image of someone else in the mirror; if he is feeble-minded, he may think this image is the person himself, to the extent that he may deal with the image as he would deal with the person.[206]

This happens to children and fools [207]. For example, one of them may imagine seeing, under the light, [208] someone moving and going up and down, thinking he is a real person when, in fact, it is only an imagination. So, when the bodily sense is right about what it perceived, it does not make a mistake. The problem is however, it has a mind that does not distinguish between this real form of something and its image." [209]

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[205] A figure and form.

[206] The image of the dead person he has seen during sleep.

[207] A fool is someone who is feeble-minded or insane.

[208] The reflection of shadow.

[209] Majmū' al-Fatāwa (7/43).

Visual imaginations and illusory voices are of two types:

The first type: The chronic visual imaginations and illusory voices:

They are mostly exhibited in severe cases of schizophrenia, as described by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) [210]. They may disappear with some patients who regularly take psychiatric medications.

The second type: The temporary Visual imaginations and illusory voices: It falls under two categories:

A. Visual imaginations and illusory voices that appear on a mental patient suffering from chemical disorder in the body as a result of training in hunger and thirst (malnutrition) and introversion, as described by Ibn al-Qayyim (may Allah have mercy upon him) [211]. They may continue from time to time and are likely to disappear when the patient returns to eating and drinking in a regular manner and socializing with people. They may also continue for

[210] Look: (p. 107).

[211] Look: (p. 104).

as long as Allah wills, even after returning to regular eating and drinking.

B. Visual imaginations and illusory voices as a result of taking psychotropic drugs. They may appear when one continues to take these substances and disappear when he gives up.

Some people may not know the relationship between psychotropic drugs and mental disorders, especially when visual imaginations and illusory voices appear with drug addicts - may Allah guide and cure them.

As for the following kinds of people who frequently complain about seeing persons, ghosts, jinn, or hearing different disturbing sounds, like a mobile alarm, a car alarm, or noisy sounds of microphones or radios, or hearing a sound like the ringing of iron, or a sound similar to that coming from utensils when they are struck against one another, or hearing a person talking to them and ordering them to do such and such, or continually hearing a sound like coughing or someone saying "you are mad" and so on [212], and they believe that they are oppressed or

[212] For example, if a patient is bad in a certain subject, his mind may be preoccupied with it and his hallucinations revolve around it, repeating a word like "my exam" or anything related

chased by someone, or that a plot is being schemed against them - it appears to me, and Allah knows best, that they are not under the influence of jinn possession or magic, as indicated by the fact that the visual imaginations and illusory voices disappear to a great extent with some patients when the psychiatrist prescribes neuroleptics without ruqyah. However, they come back shortly after the patient abandons the prescribed medications.

On the other hand, imaginations, with all their kinds, suffered by some patients under the influence of jinn possession or magic do hardly appear, and the patients rarely see a person or an animal, notice a shadow, hear a voice calling their names or as if someone is whispering incomprehensible words into their ears, or hear the barking of dogs or the like, or hear sounds in an intermittent manner at different times, even in the chronic conditions. These, however, often vanish with ruqyah and never come back, Allah Willing.

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to this subject, without preparing for the re-exam. He may also drop out of school or university altogether. This meaning was expressed by Shaykh al-Islam's statement: "When the bodily sense is right about what is perceived, it does not make a mistake; therefore, it reflects the necessity of having mind." Look (p. 107)

20. Comparing Patient Suffering from Jinn Possession, Magic, or the Evil Eye with the Mental Patient During Ruqyah

Usually no reaction appears on a mental patient during the ruqyah - and Allah knows best - except for the voluntary movements, like illusion [213]. No physical fatigue is observed even after the ruqyah, except relief and calm as a result of hearing the Qur'an, which is common among patients and non-patients. Allah Almighty says: {The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord.} [214]

This differs from the reactions and involuntary movements appearing during the ruqyah on a patient suffering from jinn possession, magic, or the evil eye, such as screaming, floundering, belching, weeping, vomiting, fainting, or an epileptic seizure

[213] Look: (p. 60).

[214] Surat al-Anfāl: 2.

that causes him to fall down. In addition, there is physical fatigue that keeps the patient from standing up mostly for a period of 5-20 minutes after the ruqyah or moving one of the toes. [215]

There is a strong link between a person's chronic suffering from jinn possession, magic, or the evil eye and psychiatric diseases, especially when the patient affected by jinn possession or magic prefers ruqyah over psychiatric treatment.

The same holds true for a mental patient who prefers psychiatric treatment over ruqyah. This is like when one suffers from schizophrenia and jinn possession at the same time. He may improve in an obvious manner as he continues with the ruqyah. Excluded are some psychotic symptoms, which may go away with psychiatric treatment such as optical and auditory illusions or paranoia. Such a patient may have the illusionary belief that he is the awaited Mahdi, or he may impersonate a number of prominent figures related to his environment. [216]

In such cases when ruqyah is performed and a discussion is made with the patient, it is most likely

[215] Look: (p. 91).

[216] Aforementioned (p. 103).

that the patient’s family or some ruqyah performers believe that he is possessed by a group of jinn.

So, we should take notice of some accompanying mental symptoms appearing on the mental patient, like phobia, which results in palpitation and difficulty in breathing caused by no organic medical problem, such as chest allergy or asthma.

Such fear may be felt by the patient at any moment, whether upon undergoing a dreadful situation somewhere, or as a result of stressful mental pressures, or before or during the ruqyah, especially after hearing screaming of previous patients inside the ruqyah performer’s room while waiting for his turn.

He may experience a panic episode and continue in this state until he sees the ruqyah performer, as he tries to inhale air strongly. Therefore, when he suffers from these symptoms, the patient thinks they are the result of jinn possession or magic! We will elaborate on fear under the following heading:

21. An Overview of the Types of Fear

First: Fear as worship: This must only be devoted to Allah Almighty, who says: {Supplicating their Lord with fear and hope.} [217] ‘Āmir ibn Qays (may Allah have mercy upon him) said: “Whoever fears Allah, everything will fear him; and whoever does not fear Allah, Allah will make him fear everything.” [218]

Second: Polytheistic fear: Prophet Ibrahīm (Abraham) (peace be upon him) is quoted in the Qur’an as saying: {Why should I fear what you associate with Him, when you do not fear that you associate with Allah for which He has not sent down any authority?} [219]

Third: Natural fear:

This is the innate fear from which none is excluded. But it lasts for a few moments and then its bad effect on one’s body goes away once the fearful situation comes to an end. This fear is part of people’s nature. Abu Sa‘īd al-Khudri (may Allah be

[217] Surat as-Sajdah: 16.

[218] Sifat As-Safwah (2/122).

[219] Surat al-An‘ām: 81.

pleased with him) reported: “We said during the battle of the Trench: "O Messenger of Allah, is there anything for us to say, for we have reached a terrible stage of fear?’ He said: ‘Yes, say: O Allah, cover our private shortcomings and give us security!’ Thereupon, Allah Almighty struck the faces of His enemies with the wind, so they were defeated.” [220] So, it behooves the believer to make this supplication at the time of fear.

Fourth: Sickness fear:

This type of fear has no apparent causes, but it may have a clear effect on one’s organs. It may take a while before it eases as a result of frequently reciting the noble Qur’an, saying invocations and Adhkār, and giving charity, or resorting to medicinal treatment or cognitive behavioral therapy.

(Bodily responses - increase of heart beats - (thoughts) - I have a heart attack.

(Bodily responses) - more of shallow breathing - lack of oxygen for the heart and brain - quicker palpitation - (thoughts) - this means I really have a heart attack.

[220] Narrated by Ahmad (10996) (17/27).

(Bodily responses) - greater physical sensations - (thoughts) a panic attack.

This [221] may go in harmony with the description outlined by Ibn al-Qayyim (may Allah have mercy upon him).

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: “Cowardice originates from ill thoughts and evil whisperings by the soul. It comes from the lung. If a person has ill thoughts and his self-whispers evil to him, his lung swells and tries to push the heart (from its place and constrains it, until it dislodges it from its dwelling place). The heart is therefore pelted by quakes and tumult as a result of the lung’s disturbance and constraint. In this context, ‘Amr ibn al-‘Ās reported that the Prophet (may Allah’s peace and blessings be upon him) said: ‘The worst thing in a man is dislodging cowardice and alarming niggardliness.’ [Narrated by Ahmad (302, 320) and Abu Dāwūd (2511)]

Cowardice is described in the Hadīth as dislodging because it dislodges the heart from its place as a result of the lung’s swelling. Abu Jahl said to ‘Utbah

[221] Taken from the diagram in the book Al-‘Aql Fawq al-‘Ātifah (p. 31).

ibn Rabī‘ah during the battle of Badr: Your lung has swollen.

When the heart is dislodged from its place, the mind loses its ability of thinking, and thus damage appears on the body, causing improper behavior.” [222] “A coward meets his death before its appointed time. An Arab proverb says: The death of a coward comes from above.” This means: He looks at his death as if it is hovering above his head. Describing the cowardice of hypocrites, Allah Almighty says: {They deem every cry to be against them.} [223] [224]

I say: If we consider Ibn al-Qayyim’s commentary on the Prophet’s words “dislodging cowardice”, it becomes apparent to us how laboratory examination fails to reveal the link between fear and the inability of organs when it appears as organic illnesses.

I noticed that some patients, during the ruqyah, engage in coughing without an apparent medical cause. When I ask them about fear from deprivation from their mother during childhood as a result of

[222] Al-Rūh (p. 291).

[223] Surat al-Munāfiqūn: 4.

[224] Al-Amthāl by Al-Qāsim ibn Salām (316); and Al- ‘Iqd al-Farīd by Ibn ‘Abd Rabbuh (3/72).

estrangement or divorcee between their parents, some of them wonder at my question and often provide an answer in line with the words of Dr. Ahmad ‘Ukāshah:

“Bronchial asthma: The whistling or buzzing during the breathing of an asthma patient resembles the crying of a child calling for his mother. In fact, many asthma patients suffer from a superficial poor relationship with their mothers. One of the causes of asthma episodes is the threat of losing or separating from the mother or any similar person, like a wife or a friend. Extreme contradiction manifests in the patient’s relationship with his mother or her replacement with regard to the fear of departure or separation. At the same time, the desire for independence and self-reliance leads to a mental conflict that makes one prone to bronchia cramps and asthma episodes.” [225]

In this context, let me relate a story that shows the link between fear and the damage of body parts, as stated by Ibn al-Qayyim. It may also provide an overview on the real-time conditions the topics of this book would have covered after its publication.

[225] Al-Tibb al-Nafsi al-Mu‘āsir (p. 539).

Someone came with his sister who could not walk on her feet for about three years after giving birth to her third child.

In her words, she was gripped by frustration after losing hope as she underwent all laboratory tests, but they did not reveal the cause of this disability.

She may also have surrendered herself, throughout all that period, to a woman pretending to have knowledge of medicine, who may have read on her and said: There is jinn possession in your legs.

I concluded from my talk with her before the ruqyah that she had a morbid fear resulting from the misdiagnosis of that false doctor, and Allah knows best.

I recited some verses upon her in the presence of her brother. She suffered from pains in both her legs during the ruqyah. [226]

Thereafter, I handed her brother a copy of this book with its old title [227] and pointed to the location related to her illness on page no. .

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[226] Look: (p. 91).

[227] Nazarāt Hawl al-'Ayn wa al-Sihr wa al-Iddirābāt al-Nafsiyyah (Overviews on the Evil Eye, Magic, and Mental Disorders).

It indicated that what is said in the diagrams substantially accords with the symptoms she suffered from, and these symptoms also accord with Ibn al-Qayyim’s words.

Then I pointed to another page no. (29), and when they reached the part speaking about these symptoms (falling and inability to remain standing), I gave them free choice of answering, and asked them: “Is the problem apparent to you now?” They replied in the affirmative. As the saying goes: “If the cause is identified, there is no longer any surprise”.

Shortly afterwards, she went to a female psychiatrist and took the appropriate medications. Several weeks later, she came along with her husband, walking on her feet - praise be to Allah.

22. An Overview of the Negative Effect of the Mental Illness

When a family member suffers from an organic disease, the harm mostly does not extend to other family members, regardless of the severity of his pain, and no matter how much they sympathize with him. By contrast, harm from mental illness extends to others.

A mental patient may pose danger to the family during the time when he suffers from a condition of hostile attitude. So, his harm may extend to the relatives and close family members.

Looking after a mental patient varies from other types of patients, especially when he is a position of authority, like a father. He may have the illusion that some plot is being planned against him, someone is hunting him down, some danger is threatening his life, or some magic is being done against him, some of the family members may share this illusion with him.

I will cite a story as an example on this issue. One of my colleagues asked me to perform ruqyah for

the wife of his friend, in the presence of her husband in their house. During the ruqyah, she screamed saying: Magic is located in such and such place.

Replying immediately, her husband asked: Who has done it, so-and-so or so-and-so?

The argument between them became intense, and they did not pay attention to me. So, I excused myself out of the house after I observed that the husband suffered from some addiction-related disorders. [228]

The following day, my colleague called me again asking for ruqyah once more. He said on behalf of his friend: The jinn possessing my wife was on the verge of coming out and telling about the place of magic after some ruqyah performers were unsuccessful in the attempt.

[228] As stated in the circular released by Eradah Complex for Mental Health, in Riyadh, on the symptoms of drug abuse and stimulants. * Hyperactivity, feeling high, remaining awake for long hours, and loss of appetite for food. This is followed by periods of lethargy and melancholy, probably for long hours. * Increase in talk, desire, and rush to speak with others. * Continuing to take drugs makes one sharp-tempered, moody, and prone to doubts and obsessions. He becomes aggressive and inclined to conflicts with no regard for the consequences. * Neglect of the general appearance and the loss of social role and religious aspect.

I said to my colleague: What appears to me - and Allah knows best - is that your friend’s wife is undergoing a condition of illusion as a result of mental pressures caused by the mental disturbances suffered by her husband.

He said: What should be done then? I said: Tell him what I have told you, and I will contact him.

What I expected was actually the case! The wife’s mother called me, describing her daughter’s mental breakdown as a consequence of her husband’s doubts, notably his insistence that there was magic purposely done by someone to separate between them after their relationship became strained.

When I met the husband, he did not deny his drug abuse. I sat with him several times, offering him advice. Then, guidance came from Allah, and he decided to give up drugs. His mental condition gradually stabilized with the passage of time, and this reflected on his family. Later, he asked me again to perform ruqyah for his wife. When I read upon her, it was as if she had never suffered any harm - praise be to Allah!

23. An Overview on the Effect of Electronic Games

Electronic games, which had spread in the recent years, have become a source of concern for many families when they see how deeply attached their children are to these games, being glued to them for long hours. This is one of the most serious problems facing most countries in the world at this time of ours. “Hence, a number of European Union ministers called for a ban on games involving violence and killing and the imposition of a standard penalty for the sale of such games to teenagers.” [229]

I witnessed many people, asking for ruqyah for their children whom they thought were influenced by jinn possession, magic, or the evil eye.

I would promptly ask about how long the patient stays on electronic games, and the answer, to my surprise, would usually be that he spent most of his time, from five to nine hours a day, on the internet games.

I noticed on them something heart-wrenching: anxiety, bad temper, lack of focus on their homework, frequent absence from school, fear, grief, sticking to their mothers, lack of emotional stability [230], lack of sleep, and poor

[229] Al-‘Ālam Al-Raqamy Magazine (Issue. 193) 27/1/2007 A.D.

[230] An inclination to weep along with mood swings. Such is a condition known among psychiatrists.

appetite for food, even though they were approximately aged between five to twelve.

I think some of these patients need rehabilitation based on a behavioral treatment program that rids them of addiction to these games, in addition to ruqyah. The results will be better, Allah willing.

Internet gaming disorders:

“Internet gaming disorder is a pattern of excessive and prolonged Internet gaming that results in a cluster of cognitive and behavioral symptoms, including progressive loss of control over gaming, tolerance, and withdrawal symptoms, analogous to the symptoms of substance use disorders. As with substance-related disorders, individuals with Internet gaming disorder continue to sit at a computer and engage in gaming activities despite neglect of other activities.

They typically devote 8–10 hours or more per day to this activity and at least 30 hours per week. If they are prevented from using a computer and returning to the game, they become agitated and angry. They often go for long periods without food or sleep. Normal obligations, such as school or work, or family obligations are neglected.” [231]

[231] The American Diagnostic and Statistical Manual of Mental Disorders (p. 1418), 1st edition, 1436, Dār Al-Zahrā’, Riyadh; Dr. ‘Ali Mustafa, Dr. Muhammad Yūsuf.

24. An Overview on the Effect of Listening to the Qur’an

Listening to the Qur’an left a greater impact on the Quraysh disbelievers than the striking by the swords. Allah Almighty says: {But strive against them with this [Qur’an] a great striving.} [Surat al-Furqān: 52] Ibn ‘Abbās said: It refers to the use of the Qur’an. [232]

When the disbelievers of Quraysh realized the powerful effect of the Qur’an on their people, they hastened to make noise above the Prophet’s recitation. Allah Almighty says: {Those who disbelieve say: “Do not listen to this Qur’an but make noise [when it is recited].”} {Make noise}: by whistling and mixed words. [233]

The Qur’an has such an amazing effect, as confirmed by the story of the jinn that Allah Almighty recounted. He Almighty says: {Say: “It has been revealed to me that a group of jinn listened [to the Qur’an,] and they said: 'Indeed, we have heard a wondrous recitation that guides to the right way, so

[232] Tafsīr At-Tabari, Jāmi‘ Al-Bayān, verified by Shākir: (19/280).

[233] Surat Fussilat: 26. Tafsīr At-Tabari, Jāmi‘ Al-Bayān, verified by Shākir: (21/460).

we have believed in it, and we will never associate anyone with our Lord.”} [Surat al-Jinn: 1-2]

There is a close bond between the auditory sense and the heart. Allah Almighty says: {And We seal up their hearts so that they do not hear.} [234] Likewise, the heart is closely linked to eyesight. Allah Almighty says: {The heart did not deny what he saw.} [235] He Almighty also says: {It is not the eyes that turn blind, but it is the hearts within the breasts that turn blind.} [Surat al-Hajj: 46] And He Almighty says: {Hearts will be pounding on that Day, and their eyes will be downcast.} [Surat al-Nāzi‘āt: 8-9]

The inimitability of the noble Qur’an is matchless and will continue to be so over the ages, until the Day of Judgment, as stated by Dr. Mahmūd Yūsuf in his study titled "Al-Mu‘jizah al-Sawtiyyah li al-Qur’an al-Karīm (The Phonetic Miracle in the Noble Qur’an)":

“A medical team conducted Quranic research in Akbar Clinic, Panama City, Florida, USA; and they presented it at the Third International Conference on Islamic Medicine, held in Istanbul, Turkey. The first phase of the research was aimed at establishing

[234] Surat al-A‘rāf: 100.

[235] Surat al-Najm: 11.

whether the Qur’an has an effect through a computer-generated electronic observation to measure physiologic changes in a number of healthy volunteers during their listening to a recorded Quranic recitation. It also tested the effect of the Qur’an on a number of Muslims, Arabic and non-Arabic speakers, and some non-Muslims, after verses of the Qur’an were recited to them in Arabic, followed by an audible English translation of these verses. The research was conducted over two phases.

The preliminary results of the study showed the Qur'an’s positive effect in reducing stress. This effect was recorded quantitively and qualitatively. It appeared as changes in the electric current in muscles, the skin’s susceptibility to electric conductivity, and blood circulation, not to mention the accompanying changes in the rate of heartbeats, the amount of blood running within the skin, and the skin temperature. In the group who listened and understood the recitation, whether they were Muslims or non-Muslims, Arabs or non-Arabic speakers, the results were positive by 97%. In phase two groups, [the results] established that hearing the Qur’an’s recitation has a clear effect in soothing

tension, even if its meanings are not understood. The positive results stood at 65%." [236]

25. An Overview on the Effect of Supplication

Supplication is of great significance. It is the greatest weapon at the believer's disposal, with Allah's permission. In the Qur'an, Allah Almighty says: {Say [O Prophet]: "My Lord would not care at all about you, were it not for your supplication."} [237]

Ibn al-Qayyim (may Allah have mercy upon him) said: "Supplication is healing and one of the most beneficial remedies. It is the enemy of affliction, pushing against and preventing it from reaching its target. If reached, however, supplication alleviates it, as it is the believer's weapon." [238]

When I read some psychiatric books with focus to the symptoms of depression, I found them within the Prophetic refuge-seeking supplication: Abu Sa'īd al-

[236] Majallat al-I'jāz al-'Ilmī fi al-Qur'an wa al-Sunnah, Issue No. 9, 1422 A.H.

[237] Surat al-Furqān: 77.

[238] Al-Dā' Wa Al-Dawā' (p. 9).

Khudri reported: “One day the Prophet (may Allah’s peace and blessings be upon him) entered the mosque and found a man from the Ansār called Abu Umāmah. Thereupon, he said: ‘O Abu Umāmah, why do I see you in the mosque beyond the time of prayer?’ He replied: ‘It is because of worries and debts sticking to me, O Messenger of Allah.’ He said: ‘Shall I teach you words, which if you say them Allah Almighty will remove your worry and settle your debt?’ He said: ‘Yes, O Messenger of Allah.’ He said: ‘Say when you are in the morning and in the evening: Allāhumma inni a‘ūdhu bika min al-hamm wa al-hazan wa a‘ūdhu bika min al-‘ajz wa al-kasal wa a‘ūdhu bika min al-jubn wa al-bukhl wa a‘ūdhu bika min ghalabat ad-dayn wa min qahri ar-rijāl (O Allah, I seek refuge with You from worry and grief; I seek refuge with You from inability and laziness; I seek refuge with You from cowardice and miserliness; and I seek refuge with You from being heavily in debt and from being put in subjection by people." He said: "I said so, and Allah removed my worry and helped me settle my debt.” [239]

Ibn al-Qayyim (may Allah have mercy upon him) commented: “Worry and grief are close to each other. Both belong to the pains and suffering of the

[239] Narrated by Abu Dāwūd (2/93) (1555) and Al-Bayhaqi (179).

soul. The difference between them is that worry is the expectation of evil in the future, whereas grief is the feeling of pain over the occurrence of something unpleasant in the past or the loss of something endearing. Both cause pain and torture to the soul. It is called grief when it concerns the past and worry when it relates to the future.

In parallel, inability and laziness are close to each other and cause pain, because they lead to the loss of endearing things. Inability is the lack of ability while laziness is the lack of will.

So, the soul feels pain over its loss, due to its deep attachment to it or its potential enjoyment in case of its attainment.

Likewise, cowardice and miserliness are close, for they entail the uselessness of wealth and body.

Both cause pain. A coward misses out on dear, joyful, and enjoyable things that can only be obtained through sacrifice and courage. Miserliness also prevents him from acquiring them. So, these two traits are strong causes of pain.

Moreover, heavy debts and subjugation by people are close, for both cause pain and suffering to the soul. Heavy debt is a rightful form of subjugation,

whereas the second one is the unrightful form of subjugation.

Heavy debt is usually incurred by the person himself, whereas subjugation by people happens against one's will.

The Prophet (may Allah's peace and blessings be upon him) used to seek refuge from 'sin and debt', for they cause immediate pains." [240]

Worry constitutes distrust of Allah Almighty, in Whose hand is everything.

Allah Almighty says: {You harbored evil thoughts.} [Surat al-Fat-h: 12]

In short, this comprehensive supplication alleviates these pains and removes them from people's souls, by Allah's permission.

[240] Al-Tafsīr Al-Qayyim by Ibn al-Qayyim (p. 525).

26. An Overview on the Effect of Dhikr Gatherings

Jinn leaving the humans they possess is not limited to ruqyah alone. Rather, some people affected by jinn possession cannot stay for a long period of time in dhikr gatherings.

“Al-Hasan al-Basri (may Allah have mercy upon him) said: With dhikr, a person can overcome the devil, just as the devil overcomes heedless and forgetful people.

Some of the righteous predecessors (may Allah have mercy upon him) said: When dhikr dominates the heart, and when the devil approaches it, he is overpowered, just as a human is overpowered when the devil approaches him. Then the devils gather around their overpowered one and ask: What is wrong with him? Some reply: He has been possessed by the human.” [241]

Let me relate a story on this issue:

As I was in a dhikr gathering with the patients housed in the addiction department at the Eradah Complex for Mental Health, Riyadh, one of the

[241] Madārij Al-Sālikīn (p. 595-596).

patients cried at the top of his voice saying, "get out", while gazing at me. I did not leave the gathering until he went out, retrogressing [242] in an eccentric way and walking on the tips of his toes. Following the conclusion of the dhikr gathering, another patient came and said that the patient who cried aloud during the session was asking for ruqyah. I went to him and recited Surat al-Fātihah and the refuge-seeking Surahs upon him. Thereupon, he stood up, floundering and uttering meaningless words. [243]

On the third day, after the weekend, a colleague of mine, who witnessed the incident, told me that the patient was vomiting all day long after the ruqyah. Then, I recited upon him one more time, and I did not notice anything wrong with him. He was discharged.

[242] Moving backwards.

[243] Look: (p. 58).

27. An Overview on the Effect of Practicing Sports

Doing physical exercise on a regular basis is necessary for a person's life. Allah Almighty says: {It is We Who created them and strengthened their build.} [244] Ibn Zayd said: "Build" refers to strength. [245]

Jābir ibn 'Abdullāh (may Allah be pleased with him) reported: "Some people complained to the Prophet (may Allah's peace and blessings be upon him) about walking. He said to them: 'Adopt nasalān [246].' We found this easier for us." [247]

The erudite scholar Shaykh 'Abdur-Rahmān al-Sa'di (may Allah have mercy upon him) said: "As for physical exercise, this is to strengthen the body by

[244] Surat al-Insān: 28.

[245] Tafsīr Al-Tabari (24/118).

[246] Nasalān is walking with quick short steps. Gharīb Al-Hadīth by Ibn Qutaybah (1/517). A derivative of this word occurs in a verse that reads: {until when Gog and Magog are let loose, "yansilūn" from every mound} [Surat al-Anbiyā': 96] Yansilūn: They come out walking swiftly.

[247] Narrated by Al-Bayhaqi, Al-Sunan Al-Kubra, (No. 10346) (5/420).

walking, riding, and various types of movements. Every community has its own habits, and there is no problem with the different naming, as long as the activity does not involve something forbidden. If we consider the Shar'i habitual physical acts, we will find they are sufficient in place of others. These include the movements involved in purification, prayer, walking to observe worship as well as their performance. It is even more interesting when we add the enjoyment involved, and the varied movements in Hajj, 'Umrah, and Jihad, the action of learning, teaching, and training of speech and writing, in addition to the different kinds of crafts and professions. All of these fall under physical exercise." [248]

In light of all these religious, social, mental, health, and sportive pieces of information and advice, we should change our daily life routine and behavior to practice sports and physical activities.

I here convey some medical tips:

In order to overcome mental disorders, depression, anxiety, and phobia, do practice sports.

[248] Al-Riyād Al-Nāzirah by the erudite scholar 'Abdur-Rahmān al-Sa'di (p. 173).

Studies and researches conducted by contemporary medical scientists affirm that the effect of practicing sports and doing any physical activity is by no means less than the effect of psychiatric treatment, especially walking, running, jogging, workout routines, and dieting. Age should be taken into consideration before performing any of these activities.

Ten minutes of these sportive activities every day causes heavy sweating, which eliminates the effect of mental disorders and brings about a positive effect no less significant than the well-known psychiatric therapies.

This is because the body, when engaged in any effort, starts to produce large amounts of endorphin, which is known as the hormone of happiness. Also, such workouts help activate the nervous hormones in the body and increase their productivity. [249]

[249] An awareness-raising brochure released by the Eradah Complex for Mental Health, Riyadh.

28. An Overview on the Effect of Sin

Sin has a negative effect on religious and worldly aspects, bodies, souls, and countries. Allah Almighty says: {Corruption has appeared on land and sea because of what people's hands have earned.} [250] [251]

Strangely, one is astonished by some suicide incidents and how a person voluntarily takes his own life, even though Allah Almighty has endowed him with intellect and love for life. Yet, when people's trust in Allah weakens and life becomes constricted for them, despite of its vastness, they turn to this act - may Allah protect us!

Thus, a Muslim realizes the great difference between the evil effect of sins and the blessing of good deeds.

Allah Almight says: {Do those who commit evil deeds think that We will make them equal to those

[250] Surat ar-Rūm: 41.

[251] Ibn Zayd said: "{Corruption has appeared on land and sea}, because of sins." Al-Tafsīr Al-Qayyim by Ibn al-Qayyim (p. 391).

who believe and do righteous deeds, in this life and after their death? How poorly they judge!} [252]

Our Lord Almighty does not wrong anyone, as recompense is commensurate with the action. Allah Almighty says: {Therefore remember Me; I will remember you.} [253] By contrast, He says: {They forgot Allah, so He forgot them.} [254]

How big is the difference between a believer's life and that of a disbeliever! Allah Almighty says: {Is the one who was dead, and We gave him life [by faith] and gave him a light with which he walks among people like the one in darkness from which he can never escape?} [255]

I think it is improper, even impermissible, to blame a mental patient for the consequences of of sinning, as his family or some ruqyah performers are keen to give him advice during ruqyah, especially with severe mental conditions, like depression. Mistimed advice may be viewed by the patient as censure. It

[252] Surat al-Jāthiyah: 21.

[253] Surat al-Baqarah: 152.

[254] Surat at-Tawbah: 67.

[255] Surat al-An'ām: 122.

makes him anxious, interferes with his thought process, and increases the severity of his depression.

As it is said: Instead of pointing to darkness, light a candle.

A patient is like a bleeding person who went through a traffic accident. Under such circumstances, a paramedic must take the injured person to the nearest hospital immediately instead of uselessly blaming him for his reckless driving. Indeed, the accident itself should deter him from making any other traffic violation.

The proper way of dealing with a patient is kindness. Indeed, his illness is a more profound lesson for him than advice. He may need someone to render him a helping hand and guide him on how to deal with his suffering and restore his good health, thus giving him a sense of reassurance that enables him to fight depression and identify the nature of his illness, alongside ruqyah. Moreover, he should be urged to have a constant connection with his Lord through the reported supplications, dhikrs, recitation of the Qur’an, and prayer which prevents its observant from doing immoral or wrongful acts.

How to Get Rid of Anxiety?

I have chosen a useful and enjoyable study that addresses anxiety, written by Shaykh Zayd ibn ‘Abdul-‘Azīz al-Fayyād (may Allah have mercy upon him). It reads: “In fact, the religion is the greatest remedy for anxiety and the best means for getting rid of it. {Those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah do hearts find tranquility.} [Surat al-Ra‘d: 28] A religion so entrenched in a person’s heart shall inspire contentment with predestination, brings tranquility and peace of mind, and boosts faith. This faith instills reliance upon Allah, ensures certainty that whatever Allah wills is bound to pass and whatever He does not will does not happen; that whatever befell a person would not have missed him, and whatever missed him would not have befallen him; and that worldly life is but a place where one should sow what he will reap in the Hereafter and a means for doing good and attaining piety for a day when one’s wealth and children will not avail him, except those who come to Allah with a sound heart. Moreover, prayer, a fruit of this religiosity and faith, is one of the best means for bringing tranquility and peace of mind. Therefore, the Prophet (may Allah’s

peace and blessings be upon him) said: “Give us relief by the prayer, O Bilāl!” In the Qur'an, Allah Almighty says: {Seek help through patience and prayer. It is strenuous except for the humble.} [Surat al-Baqarah: 45] Reciting the Qur’an with humility and reflection is one of the wondrous ways of bringing peace and tranquility to the soul, filling the believer with trust in Allah, and making hardships so easy in his eyes that they seem little and easy. [256] Allah Almighty says: {We have not sent down the Qur'an to you [O Prophet] to cause you distress.} [257]

Al-Hasan al-Basri (may Allah have mercy upon him) said: “The Qur’an was sent down in order to be pondered and acted upon; so, turn its recitation into action! Nothing is more beneficial for a person in his life and the Hereafter and brings him closer to salvation than pondering the Qur’an and then reflecting upon it and the meanings of its verses. This gives him strength in his heart, a fruitful life, relief, joy, and pleasure. He thus leads a life far different from the life of others.” [258]

[256] Fi Sabīl Al-Islam by Shaykh Zayd al-Fayyād (p. 249).

[257] Surat Tāha: 2.

[258] Madārij Al-Sālikīn, (p. 279-280).

Imām Ibn al-Qayyim (may Allah have mercy upon him) described the phases of anxiety creeping little by little into a person's soul, saying: "Know that thoughts and whisperings bread a line of concept, and concept leads to remembrance, and remembrance leads to determination, which transpires into the body and turns into action. As time goes, they take hold of a person and become a habit. Therefore, it is easier to nib them in the bud than having to uproot them after becoming strong and full-grown. If you repel a random thought coming to your mind, its consequences will be avoided. By contrast, if you entertain it, it turns into a lingering thought. It then employs the will, and both cooperate to command the body organs. If they fail to use them, they return to the heart in the form of a wish, a desire, and an inclination towards the desired thing.

It is well-known that reforming thoughts is easier than reforming concepts, and reforming concepts is easier than reforming determinations, and reforming determinations is easier than reforming a wrongdoing, and reforming a wrongdoing is easier than breaking a habit. Accordingly, the best preemptive remedy is for a person to preoccupy himself only with things of concern to him. Thinking

about things that do not concern one opens the door to every evil, makes him miss out on what concerns him, and get distracted by useless things away from things of the most benefit to him.” [259]

[259] Al-Fawā’id by Imām Ibn al-Qayyim (p. 225 - 228).

A Message from a Patient

It reads: “Thanks to those who frankly speak the truth regardless of its pain.”

This message boosts my morale whenever despair almost overcomes me because some patients in the maqra’ah, who suffered from mental disorders, failed to see the necessity of visiting a psychiatrist to take the appropriate medications before their conditions grow worse.

As it is said: “We can destroy high buildings; however, it is difficult to destroy people’s convictions.”

The writer of this message linked his heart clot to being affected with the evil eye, as the clot had almost killed him, but Allah Almighty mercifully saved him. He insisted on proceeding with the ruqyah only in spite of my constant advice that "it is the straw that breaks the camel’s back." [260] In other

[260] It is a saying that refers to a small incident that causes a great impact (often mentally), not by itself, but because of the accumulation of numerous stressful events. This is like a camel forced to bear heavy burdens until it is no longer able to carry anything else. Then, a small burden is added (like a straw) that breaks its back. It appears that the straw was the cause, but the fact is that it was the result of its inability to carry all the

words, his illness was caused by accumulated mental pressures. I noticed, during my conversation with him, that he suffered from chronic anxiety. In the following session, he brought samples of the medications he used to take. Among them was a sleeping drug prescribed by the cardiologist due to his severe insomnia.

Then, he asked me for a piece of psychiatric advice. On the following day at work, I met a psychiatrist during the working hours and told him about what happened and showed him the medications.

In response, he said: “This sleeping drug causes dependence (meaning, it causes addiction) and does not help the cause. So, he should see a psychiatrist to prescribe appropriate anti-depressants to treat the main cause (anxiety) so that his condition can stabilize and, consequently, these symptoms, notably insomnia, should disappear, by Allah’s permission.

I conveyed the psychiatrist’s advice. I also hailed his initiative to seek treatment quickly so as to prevent a similar problem. Only a few months later, he sent that valuable message.

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previous loads. (Source: the Internet).

Thereupon, I became certain of how difficult it is to convince some patients in the maqra'ah of my advice to see a psychiatrist, regardless of how carefully I worded my argument. I also found out the reason behind the dispute between some of them and me. One of them would say something like "I am not mad", especially some women who attribute the social problems with their husbands as a result of their advanced mental suffering to magic or the evil eye.

A woman may even be driven by arrogance to refuse treatment, which may lead to escalation of family problems. As a result, her husband's life with her could become difficult. The opposite is also true when a man suffers from advanced mental disorders.

I think the responsibility primarily lies with the family, for the patient may lack the proper insight, in which case he is not accountable for his actions. So, the family has to force him, by all possible means, to go to a psychiatrist and take the appropriate medications.

I will never forget a phrase said by one of the patients in the maqra'ah: "Do not leave me. My kids are your responsibility." He may have been

overcome by grief, distress, insinuations, and suicidal thoughts [261] - Allah forbid - as a result of the severe depression he was suffering from. His lonely struggle against these negative feelings consumed most of his time until they exhausted him and overpowered his mind. As a consequence, he resigned to loneliness and the lack of desire to associate with people, ultimately quitting his job.

I took him by the hand, reminded him of Allah, and recited to him some verses from the Qur'an. As he calmed, I advised him to see a psychiatrist. I followed up with the psychiatrist over the phone, and he prescribed the appropriate medications for him. Then, he would not leave me during my work in the maqra'ah and would sit beside me until I met another patient, at which time he would go out and wait until the patient left, and then he would return again. This continued for a number of days until the medications began to make an effect, by Allah's grace.

You, dear reader, possibly take into consideration how the combined effort of the ruqyah performer and the psychiatrist helped the patient overcome this critical phase, with Allah's help.

[261] Aforementioned (p. 31).

We also need to reconsider the comparison between the positive and negative effects of psychiatric medications on a patient like this, who was considering suicide.

Eventually:

You probably notice, dear reader, that the misunderstanding some patients had - some for years - which ruined many opportunities in their lives [262], was revolving around the diagnosis I have previously noted. [263]

So, I appeal to the doctors to not deprive their patients of the cure derived from the word of Allah and the Sunnah of His Prophet, along with the material medical means. Indeed, all means of treatment - material or spiritual - are from Allah.

[262] I noticed that some mental patients were so introverted that they stopped attending congregational prayer in the mosque and reciting the Qur'an, quit their job, school, or business, and failed to meet the needs of their families or take care of them, in addition to plenty others. Yet, this was fixed, by Allah's grace, after combining the Shar'i ruqyah and psychiatric treatment.

[263] Aforementioned (p. 13).

I also hope that ruqyah performers will join training sessions on psychological and addiction-related disorders.

Testimonials and Commendation Letters

Given the necessary requirement of experience in the profession of Shar‘i ruqyah,

I decided to adopt an approach that carries some impact on the dear reader and somewhat boosts confidence in the writer. This approach is followed by many authors in their respective fields of specialization [264], namely presenting some of the recommendations and testimonials they received as well as the certificates, participations, courses, commendation letters, and forewords. This is all through Allah's help and guidance. They are as follows:

1

A certificate awarded by the Charity Center for Teaching the Holy Qur’an and its Sciences, Riyadh, under the oversight of the Ministry of Islamic Affairs, for four academic years from 1419/1420 A.H. to 1422/1423 A.H.

[264] Look (p. 11).

2

A commendation letter from the General Supervisor of Al-Amal Complex for Mental Health, in Riyadh, 1422 A.H.

3

Participation in the Third Haramayn Doctors Conference, sponsored by the Saudi Commission for Health Specialties under the slogan “Medicine and Da‘wah are Closely Connected”, held in the King Khalid Eye Specialist Hospital, in Riyadh, 1423 A.H.

4

A certified course by the Saudi Commission for Health Specialties on Da‘wah preparation, held in the Riyadh Military Hospital, 1424 A.H.

5

Attending a certified course by the Saudi Commission for Health Specialties on mental and addiction-related disorders for religious preachers, held at Al-Amal Complex for Mental Health, in Riyadh, 1424 A.H.

6

A certificate of commendation and appreciation for contributing to the success of the course on the ethics of health workers, held in King Fahad Medical City, 1425 A.H., under the supervision of the

Religious Awareness Department in the Health Directorate in Riyadh.

7

A certificate of commendation from the head of the Religious Guidance Section at Al-Amal Complex for actively participating in the activation of the treatment program that involves preaching to the patients and rectifying their religious behavior, in 1431 A.H.

8

A pass certificate from the Islamic Studies Department at the Faculty of Teachers, in cooperation with the Department of Religious Awareness on Health Issues, in Riyadh. The certificate was awarded for the book “Sharh Tahārat al-Marīd Wa Salātih”, 1432 A.H.

9

Attending a symposium on good treatment of patients, held in King Fahad Cultural Center, in 1427 A.H.

10

Attending the course “Understanding the Patient”, held at Al-Iman Hospital, 1424 A.H.

11

Attending a meeting and a workshop on the Da‘wah for patients, held in King Salman Bin Abdulaziz Hospital, 1425 A.H., under the supervision of the Religious Awareness Department at the Health Directorate in Riyadh.

12

Attending the scientific symposium held for celebrating the World Mental Health Day, under the slogan "the Relationship Between Mental and Physical Health", at Al-Amal Complex for Mental Health, in Riyadh, 1425 A.H.

13

A certificate of commendation and appreciation from the head of the Religious Guidance Section at Al-Amal Complex for Mental Health, in Riyadh, for helping the patients in the rituals of Hajj and the treatment program for the Midway Inmates, 1429 A.H.

14

A certificate for participating in the training course titled “Creative Thinking: The CORT Thinking Program”, 1432 A.H.

15

A commendation letter from the head of the Religious Guidance Section at Al-Amal Complex for Mental Health, in Riyadh, for the performance of the Shar‘i ruqyah and its positive impact on the treatment process, in 1435 A.H.

16

A certificate for attending the course “the Shar‘i Ways for Providing Religious Support to Resident Patients”, at Al-Amal Complex for Mental Health, in Riyadh, 1437 A.H., under the supervision of the Religious Awareness Department at the Health Directorate of Riyadh.

17

A certificate for attending a course titled “Drug Addiction and the Key Treatment Methods”, at Mutma’innah Center, 1439 A.H.

18

A certificate for attending a scientific gathering titled "Zād Ahl al-A‘dhār Min Ahkām Tahārat al-Marīd Wa Salātih", under the supervision of the Department of Religious Awareness on Health Issues, in the Riyadh Region. It was delivered by Shaykh Dr. Sālih ibn ‘Abdullāh al-‘Usīmi, a member on the Council of Senior Scholars, at Al-Amal Complex for Mental Health, in Riyadh, 1439 A.H.

19

A foreword by His Eminence Shaykh Dr. Hamad ibn Muhammad al-Wahibi to this book under its old title “Overviews on the Evil Eye, Magic, and Mental Disorders”, dated 15/9/1439 A.H.

20

A foreword to the book by His Eminence Shaykh Muhammad ibn ‘Abdullāh al-Nail, the head of the Religious Guidance Section at Al-Amal Complex for Mental Health, in Riyadh, under its old title “Overviews on the Evil Eye, Magic, and Mental Disorders”, dated 14/11/1439 A.H.

21

Attending a course for developing the skills of religious preachers in health issues, held in the Riyadh Region, 1440 A.H., under the supervision of the Religious Awareness Department at the Health Directorate of Riyadh.

22

A certificate for attending the Dā‘im conference held for supporting the development of those working at the sections of religious and spiritual guidance, affiliated with hospitals and health sectors, in 1440 A.H., under the supervision of the Religious Awareness Department at the Health Directorate of Riyadh.

23

A certificate of commendation and appreciation for the effective contribution to teaching those taking part in the symposium titled “the Islamic Awareness and Combating Drugs and Intoxicants”. It was held at the Armed Forces Institute of Religious Affairs, in 1440 A.H.

24

A certificate of commendation, appreciation, and recommendation for this book under its old title, as part of the World Book Day, 2019 A.D., by the Executive Director of Al-Amal Complex for Mental Health, in Riyadh, 23/8/1440 A.H.

25

A certificate of commendation and appreciation from the General Manager of Health Affairs in the Riyadh Region, represented by the Religious Awareness Department, for authoring the book titled “Overviews on the Evil Eye, Magic, and Mental Disorders”, 1440 A.H.

26

A certificate for attending a seminar titled “Religious Support to Patients and Seeking Treatment by the Qur'an”, held at the big hall at Eradah Complex for Mental Health, in Riyadh; dated 28-30/3/1440 A.H.

27

An honorary shield from the assistant general director for remedial services, Dr. ‘Ali ibn Sulaymān al-Jumu‘ah, for the effective participation in enriching the conference “Religious Support to Patients and Seeking Treatment by the Qur'an”. I gave a lecture on the theme “Misdiagnosis between Spiritual and Mental Illnesses + the Shar‘i Ruqyah at the Eradah Complex for Mental Health, in Riyadh - Efforts and Fruits”, dated 28-30/3/1441 A.H.

28

A foreword to this book, in its first edition, by His Eminence Shaykh Professor Muhammad ibn ‘Abdullāh al-Samhari, professor of theology and contemporary doctrines at Imam Mohammad Ibn Saud Islamic University, dated 18/4/1441 A.H.

29

A certificate for attending a lecture titled “Addiction and Its Relationship with Mental Disorders”, held at Mutma’innah Center, 28/5/1441 A.H.

30

A certificate of commendation and appreciation from the Religious Awareness Department at the Health Directorate of Riyadh for giving a training course on the Shar‘i ruqyah for patients, delivered to

those working at the sections of religious awareness in the Riyadh Region, dated 19/6/1441 A.H.

31

An online course at the Health Directorate of Al-Ahsa under the title “The Creative and Innovative Role of Religious Preachers in Serving Coronavirus Patients”, 13/9/1441 A.H.

32

A commendation letter from the head of the Religious Guidance Section at Eradah Complex for Mental Health, in Riyadh, His Eminence Shaykh Dr. Muhammad ibn ‘Abdullāh al-Nāil, for publishing this book, dated 11/2/1442 A.H.

33

A certificate for attending an online course titled “Pressure Management in Health Services”, sponsored by the Saudi Commission for Health Specialties, and dated 28-29/6/1442 A.H.

34

A certificate for attending an online course titled "Hospital Management and Patient Safety", approved by the Saudi Commission for Health Specialties, dated 10-13/7/1442 A.H.

A certificate for attending an online course titled “Preparation for and Managing Emergencies for Health Practitioners”, sponsored by the Saudi Commission for Health Specialties, dated 10-12/8/1442 A.H.

A recommendation penned by His Eminence Shaykh ‘Abdur-Rahmān Al-Faryan (may Allah have mercy upon him), the president of the Charitable Organization for the Qur'an Memorization.

A recommendation penned by His Eminence Shaykh ‘Abdullāh ibn ‘Abdur-Rahmān Al-Faryan, a member of Da‘wah and Guidance in Riyadh.

A recommendation penned by His Eminence Shaykh Professor Sa‘d ibn Turki al-Khathlan, a former member of the Council of Senior Scholars and a professor at Imam Mohammad Ibn Saud Islamic University.

I hereby conclude with this blessed invocation:

Prophet Sulaymān (Solomon) (peace be upon him) is quoted in the Qur'an as saying: {My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and my parents, and to do righteous deeds that please you. And admit me, by

Your mercy, among Your righteous slaves.} [Surat al-Naml: 19]

I implore Allah Almighty to give an upper hand to Islam and Muslims and protect our land, rulers, and scholars from all evils and harms, and to bring us all goodness from You, O the Most Compassionate Lord!

And may Allah's peace and blessings be upon our Prophet Muhammad and his family and all his Companions!

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